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JONQUILS

Blow, golden trumpets, sweet and clear,
Blow soft upon the perfumed air;
Bid the sad earth to join your song,
"To Christ does victory belong!"

Oh, let the winds your message bear
To every heart of grief and care;
Sound through the world the joyful lay,
"Our Christ has conquered Death today!"

On cloudy wings let glad words fly
Through the soft blue of echoing sky;
Ring out, O trumpets, sweet and clear,
"Through Death immortal Life is here!"

— MARGARET DELAND —

From *The Old Garden*, by permission of the publishers, Houghton Mifflin Company

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Life and Immortality

By Marion Stevenson

OUR customary observance of Easter Sunday rests upon an essential fact of the Gospel of Christ. We are assured by the apostle Paul that if Christ did not rise from the dead, this life ends all. So, that "if we have only hope in Christ in this life, we are of all men most pitiable." The gospel, in which is the hope of our salvation, is the story of the life and death and resurrection of our Lord. Paul insists that the life and death of Christ without his resurrection could not avail in securing eternal life for us. This is the strong and solemn message of the fifteenth chapter of First Corinthians. The importance of the Easter occasion and message to the church-school teacher is therefore evident.

JESUS declared that one purpose of his coming was that he might give us life, even abundantly. To teach the story of Jesus in such a way that the knowledge of the pupil may grow into faith and lead to obedience is to make the learner a partaker of the divine nature so that it is no longer *he* that lives; but *Christ* lives in him, and he walks in newness of life. The true teacher can not be content to be merely an instructor. He can only be satisfied in making the word living and active, life-giving spirit and truth. It is the high privilege of every disciple through his personal relation to Christ to enjoy an ever enlarging experience of life. He realizes that he has come from darkness into light. He feels that he has been spiritually quickened with Christ and made alive unto God.

HOWEVER, this marvelous experience is only an "earnest" of the fullness of life that is to come. The apostle John, speaking of the present experience of eternal life, wrote, "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are." Yet to such men as the apostle John there was a marvelous experience yet to come. He remembered that Jesus said, "He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." "Whosoever liveth and believeth on me shall never die." In the mind of the apostle Paul the relation of our present experience of eternal life to that which is to come is like that of one who now sees "in the mirror, darkly; but who then shall see face to face": and of one who knows "in part" but who one day shall "know fully." To Paul there was such an experience of eternal life to come after this earthly life that he earnestly desired to depart. For him, to die was to gain. The teacher of the word of God may give his pupils this same sure hope of immortality, for Christ has "brought life and immortality to light through the gospel."

THERE is an immortality which comes to a man who makes a great contribution to the race. He may vocalize for us songs of his soul which men will be glad to sing for centuries. He may live in the picture he paints or in the marble which he carves. He may live as long as the race through the wisdom he expresses in his philosophy. The patriot may reconcile himself to death by the conviction that the sacrifice of his life secures to future generations the ideals of his country. A mother may be satisfied to believe that she will live in the enlarged and enriched life of her daughter. A father may be happy to believe that his name will be carried forward by his son. Such immortality, however precious it may be, falls short of the hope of immortality which is stirred in our hearts by the Easter message.

HOPE of the continuation of life beyond death has always stirred in the hearts of all men. It was no new doctrine in the time of Jesus, but was familiar to his apostles. But the hope of the Christian was not the expectation of the pagan. The pagan idea of immortality, the mere existence of the departed spirit, was stoutly combated by the apostle Paul. To him immortality meant the preservation of "spirit and soul and body, entire without blame." In every great pagan center where Paul preached he made the distinction strong and clear. To the Ephesians Paul related immortality to a Christ who had been raised from the dead and made to sit at the right hand of God in heavenly places. To the Philippians Paul wrote of the immortality of the One who had emptied himself, taking the form of a servant, humbling himself and becoming obedient unto death, and thereafter highly exalted to the glory of God the Father. To the saints in Philippi Paul offered the hope of an immortality in which their mortal bodies should be fashioned anew and conformed to the body of the glory of Christ. In the city of Athens Paul stirred the scorn of pagan philosophers by speaking of the immortality of a man who was raised from the dead. To the Romans Paul did not hesitate to write of the power of the indwelling Spirit of God which "shall give life also to your mortal bodies." To the Corinthians he wrote at length in refutation of pagan ideas of immortality.

THE joy of Easter is in the hope of life and immortality set forth at length with power in the fifteenth chapter of First Corinthians. Christ is risen from the dead. He is the first fruits of them that are asleep. This corruptible must put on incorruption, and this mortal must put on immortality. Then death is swallowed up in victory, which we have through Jesus Christ our Lord. The Easter message, then, will help us and our pupils to be "steadfast, unmovable, always abounding in the work of the Lord."

AT last here is the story of old Peter Beck and the blue-eyed stranger. Another Easter has come since it first laid its spell upon me; yet this story has remained untold, because there has been a mystery about it which bade me wait. Many a mystery clears as time goes by; this one, I hoped, might clear, too. At last this story can be told—mystery and all.

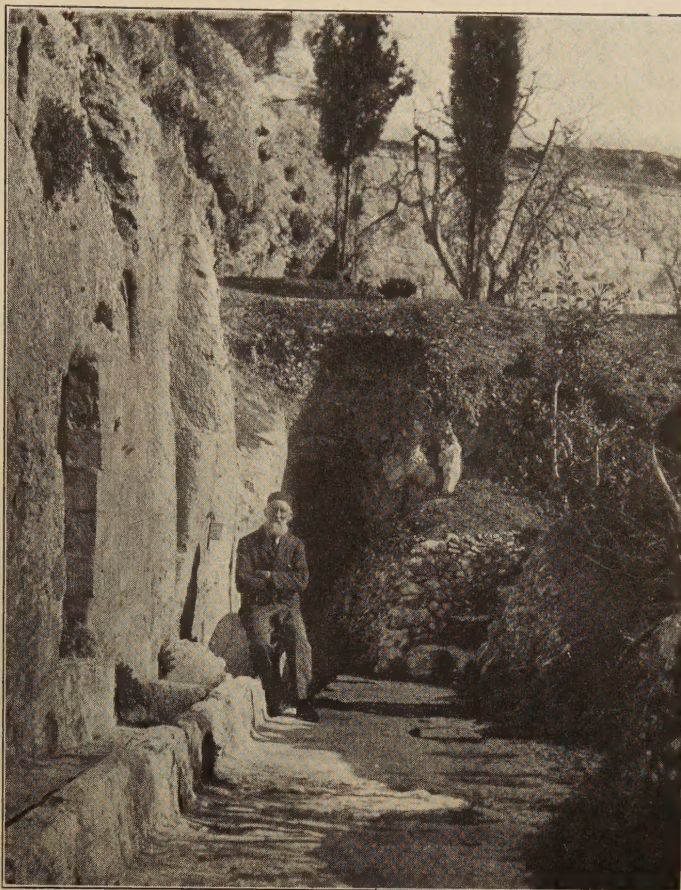
To begin where my own knowledge of these matters started, we rode into Jerusalem for the first time one night when the storm furies seemed to have broken loose roundabout its century-battered walls and towers. "You—shall not—see—no—no!" the howling winds and the swooping clouds seemed to be crying in unaccountable rage. But as the second night fell they appeared to have relented, their furor giving way to a drenching downpour as of weeping skies. This was on Thursday night in the week before Easter—night of what memories!

A hollow reaching up beside the house which had received us would, I felt sure, lead down to the valley of the Kedron, "where was a garden," the garden to which Jesus went on that Thursday night of the long ago—he whose life story charms that region for so many minds the world over. Had I not been learning about Jerusalem and its environs from boyhood up! It was a tempting adventure to go forth alone, even on such a night.

A slippery hillside path, found under dripping trees down the hollow, soon brought me to a steep roadway leading to the bridge over the Kedron, now dimly in view below. Mount Olivet loomed along the length of the valley, beyond the bridge; and above where I stood rose Jerusalem's wall, long and black against the dismal sky. In the narrow valley between no sound was heard, no moving form was seen. The sense of possibly being humanity's only representative there at such a time—the only man of all the world in that valley for those few moments in the night when millions would be reverently thinking of what once took place there in the world's behalf—this prospect was almost overwhelming.

The rain broke into torrents as I went down the road. Suddenly, high up against the city wall, a shack door opened—a man hallooed through the gloom and uproar—his arm dimly beckoned. I hurried on!

When the bridge was reached the rain abruptly ceased. In the stillness the moon presently shone out through parted clouds above Olivet—the same Passover moon that



AT THE DOOR OF THE TOMB

"For Easter, You Know"

By William Allen Knight

Copyright, 1922, by William Allen Knight

shone on Jesus there. It gleamed on the rushing little Kedron; it lighted up spire-like cypress trees in a high-walled garden just beyond the bridge where Gethsemane was of old. Before long it vanished, and I was alone in night darkness where Jesus once faced the world's worst!

At length footsteps hurrying and heavy broke my musing. Quickly turning, I saw a man—the man from the shack up the slope—a black man. He was striding toward me, his big mouth muttering, his vicious eyes staring, his feet recklessly splashing, his huge hands ready to clutch. . . . It is enough to say that Judas seemed very real. It was as if for me also the baseness ever lurking in the world had once more broken in upon the stillness of that valley.

By and by I started back up the road to Jerusalem. Thoughts of how Jesus climbed that slope amid his foes were strangely intensified when a pack of dogs was heard barking furiously and coming through the

dark. Amid their wild yelping, I made my way as a man may along the city's north wall—the only waymark homeward that I could follow in the pitch-black darkness of the night.

A low stone wall, which seemed to extend outward from the city's massive bulwark, finally barred my progress. But by that time the dogs had left me, for some reason. While I stood pondering the course to be taken, the moon again broke out enough to disclose a low hill inside this bewildering barrier. My heart leaped. Could it be possible that in such a manner I had come to the one spot outside the city wall which could give a fitting climax to that night's experience? Presently footsteps and a low voice stopped my pondering. A tall man was passing, slowly leading a bent old woman who groaned pitifully at every step. Unseen by them, I heard him speaking kindly to her as they trudged by.

In the cheerful light of the house which had welcomed us the night before, friends assured me that the hill to which I had made my way through the dark was indeed called Calvary. "And who," I asked, "could the man have been who was so tenderly helping that old woman?" Their faces brightened as our friends answered, "Oh, we who live here know well enough! He is keeper of the garden below that hill. He is always doing some kindness to somebody in trouble. It was Peter, no doubt—old Peter Beck."

Love on a Hill

The next morning, from this hill which overtops the city's wall barely enough to afford a view of its massed housetops and domes and towers, the scene of the crucifixion, there or thereabout on a Friday morning long ago, was vivid beyond words.

Bells were heard, now here, now there, in towers seen within the city walls—pealing, softly chiming, clanging; and from great towers showing on Mount Olivet against the sky's heavy pall, bells boomed back with ponderous solemnity. Looking on the hoary old city from this hill, one seemed to hear again those words of him who died with its expanse in his gaze: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." What love was in that lament!

While streamers of smoke rose in the morning air, and the bells kept ringing out above the common life, the story of that death on Calvary deepened this sense of tenderness. The generous words about his foes, "Father, forgive them; for they know not what they do;" the compassionate words to the thief hanging beside him, "Today shalt thou be with me in Paradise;" the unforgetting manliness of the words committing his mother to the care of his friend; the gentleness of his self-giving to his Father's will for the saving of men—it was all a story of love!

While such thoughts were in mind, among those who came and lingered on that hill I noticed a man of whom you should be given more than a passing glimpse. He came up the slope with bared head. He bowed as he came near me, but did not speak. He was flaxen-haired, his eyes were light blue, his face was so fair as to seem translucent. Later I chanced to observe that he knelt apart and remained a long time in silent prayer. Before he went away, he stepped to one side of the hill's top and stood looking down on a little walled garden below.

Death in a Garden

Saturday morning—the day when the body of Jesus lay in the tomb which a councilor of honorable estate provided after the scene on Calvary—my first thought was of the words: "Now in the place where he was crucified there was a garden; and in the garden a new tomb. There they laid Jesus."

Arriving at the garden below the hill in a deluge of rain, I knocked at the door of the keeper's cottage. He smiled kindly as he received me out of the storm. He was a tall, gray-haired, slow-speaking man, this Peter Beck. Genially he eyed the tempest through his vine-covered window, assuring me that as soon as it "eased up" he would

take me to see the tomb. But the downpour did not lessen. Soon I had reason to be thankful for the continued roar about the tiny cottage. For bit by bit this story was gathered from my kind old host.

Born in Denmark and married there, he went to America some fifty years before with his young wife and their boy babe. He was a carpenter there. All was going well for them until their only child was old enough to begin going to school. Then a calamity befell them. "Ve lose

our boy—when he vas not yet six year old, ve lose our boy." As he said this the light faded from the old man's face. He took off his cap and bowed his head in silence. Looking upon him thus I noted that his hair was flaxen where it was not gray. The impulse to ask, "How did you lose him?" was too strong to resist. "Ve did not ever know," he answered, looking up. I noticed that his faded eyes must have once been blue.



Artist Thompson

The First Easter Dawn

Soon he was telling how, prompted by hopes of the Lord's early coming, they left America to live in Palestine. For a time he was a carpenter, then for many years they were keepers together of this garden and its tomb. Some years back he was left alone in the little house amid the trees of the garden.

"Where is she buried?" I asked.

"Over by Zion Church—that's on Mount Zion. I'm goin' over there tomorrow mornin'—for Easter, you know." At these words the light came back in Peter Beck's face. Very gently he took from the wall beside his cot a small picture. It was a face sweet with wifely goodness. The features were so fair as to suggest translucence. A smile played over the grizzled face as he gazed upon it. "But—it's Easter, tomorrow—you know," said he with manly cheer in his voice. Then he tenderly returned the picture to its place beside his cot.

It being near noon and the rain in no way "easing up," as he had worded our hope, I thanked him and took my leave. On my way amid the garden I thought I saw—dimly through the downpour—the closed tomb.

"Truly the Light is Sweet"

Easter dawned through thick mist. But the sun was showing over Olivet reassuringly as I hurried to the tomb in the garden. In its trees and bushes the birds were twittering and singing for joy that the storm was ended—blithe comrades of men in the cheer of hope.

I followed the path leading to the keeper's cottage. There were fresh footprints in the wet gravel. My knock brought no response. Early as it was, Peter Beck had gone to the grave on Mount Zion—"for Easter, you know."

It was easy to find the tomb alone. It is hewn into the front of a high rock ledge, bared by an excavation into which stone steps lead down. The groove for the stone

that was rolled before its upright entrance of old still runs along the base of the ledge. A door now closes the opening. This door was locked—and I had no key. A small window beside it was open, but it was above a man's reach. I therefore sat in a niche covered by overhanging rock west of the tomb, warmed and brightened by the sunshine streaming over Olivet.

Oh, merrily sang the birds up in the garden, and sweet was the light of that Easter morning! Again the sense of being the only man of all Christendom in that place—so like the scene of our Lord's Easter morning triumph, and at least so near its actual location—was overpowering. How fittingly the sunlight impearled the garden's mist-laden bushes, while the birds carolled their happy songs!

Amid such radiance I saw a man coming down the steps. It was the blue-eyed stranger I noticed Friday morning up there on the hill now sun-bright above the garden.

He was evidently surprised at sight of me. But he smiled kindly recognition and answered my "Good morning, sir," pleasantly in broken English. I arose and met him before the door of the tomb. We clasped hands by common impulse, as Christian men, though meeting from the opposite sides of the earth, might well do at such a place and time. Presently he said: "Would you not like, sir, to go inside? I can get de key in half a moment."

He went to the cottage of Peter Beck, and soon he came back with the key. "Who can this man be?" was running through my mind; but all I said was, "Has the keeper returned?" Quietly he answered, "No, he haf gone to a dear grave for him—to keep Easter. But I can open de tomb for you; and I can tell you of it, if you vish, for him."

So we entered the tomb together. His talk of the many points of interest to a Christian mind there found revealed careful study—of the chisel marks, showing that it was a "new tomb" since it was unfinished; of its costly completeness of design, showing that it was a rich man's tomb—"a man of honorable estate," as the gospel says Joseph of Arimathæa was; of how all details in its structure were such as to accord with everything told by the gospels in their story of our Saviour's rising from the tomb. At length we knelt in prayer together.

A Prayer to the Living Christ

Never can I forget his softly spoken words to the living Christ—these least of all: "It haf many times been to us as to de first disciples and Mary—she who vas weeping because she had losed dhe. Ve haf sometimes losed dhe; and dou vas a dead Lord to us. Den de shadow buried us also! But dou did come to Mary here and say to her, 'Mary!' so she could know dou vas not dead; and her joy did come once more. Our Jesu, say de same to us now, as dou did to Mary—speak de name of each of us, so ve vill know dhe, living not dead. Give us dat joy in believing vch shall send us out from his place able to make udder men belief dat de Lord iss risen indeed. Amen."

When we had stepped out into the Easter morning's glory, something was said of my gladness in having met him there. With a pensive but genial smile he answered: "I vish I could speak your English better. But God vill understand our prayers, I tink." Then, hesitating as if in doubt whether to speak something else that was in his mind, he added: "I vas a child in your America—for a

little while—and so your language is sweet to my memory." But he gave no sign other than this that he knew the story Peter Beck had told me.

The Great Hope

Why did I not try what a question or two would do? In truth, under the spell of that moment it did not occur to me to ask even his name. He seemed a representative of all them that believe in Jesus among the many-tongued peoples of the earth, and so I let him remain. The charm of the story I am now trying to tell, its singular matching in common life of the mystery in the great hope which gladdens Easter—this did not become clear until afterward. As I left him standing before the open tomb, this only filled my mind—that the sunshine of Easter Day was pouring its radiance upon the great somber rock and the man in its nook's symbolic shelter. Yes, all clouds had vanished and the wondrous Syrian sky was as blue as the eyes of a little child.

"Was this man Peter Beck's son," I hear you ask, "was he really the long-lost child?" In such a matter, if one answers "Yes" there is no way to prove it absolutely. Ah, there are so many things in the life that now is which we can never prove outright, though we live our daily lives in their light! Yet we are glad because of them—"believing where we cannot prove," as Tennyson wrote in the very first lines of his wonderful *In Memoriam*:

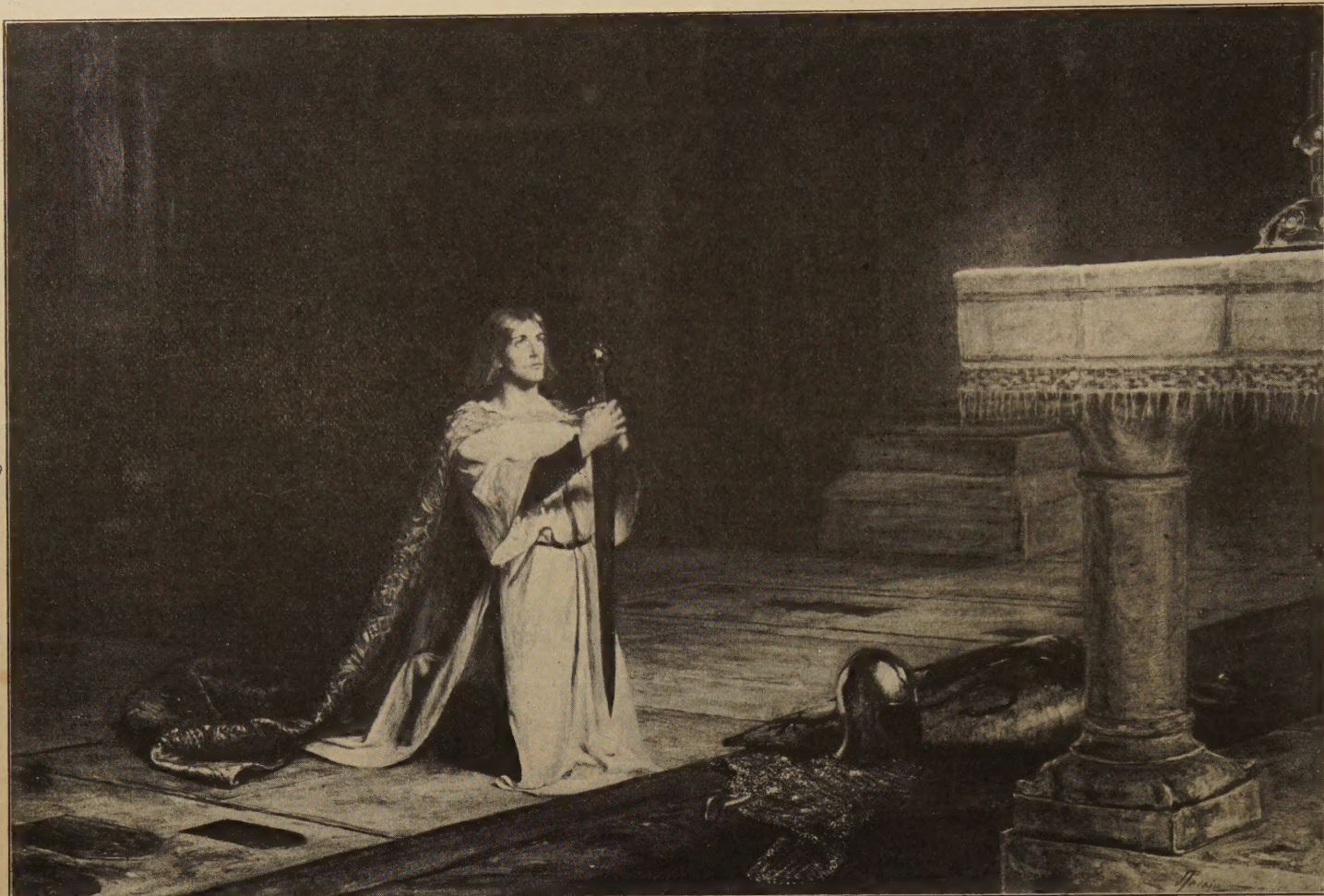
"Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove.

Whether this man was really Peter Beck's lost son is a question in common life which baffles complete proof quite as truly as Easter's hope in the life to come does.

But you have doubtless seen how my mind has been led to think of this matter. And at last our friends in Jerusalem have written that the blue-eyed stranger believed as I do. For on that Easter evening, they write, he told old Peter what he could recall of his dim childhood in America—and how he was carried away across the sea—and how he had tried all his life to find his father and mother—and how, coming to view the tomb in the garden, its keeper had told him his story and had shown him the picture on his cottage wall—and how the young motherly face had strangely awakened childhood memories which revealed his father in the grizzled old man.

"Believing Where We Cannot Prove"

And Peter Beck, listening to all that the man said, believed—believed with joy overwhelming. "He seemed as sure," wrote our friends, "that his lost child was with him again as he was that the mother was living and waiting for him in heaven." The letter from Jerusalem ended with words whose luster shall adorn my story's end: "It was always Easter day after that to old Peter Beck. He was so overjoyed that the shifting days were all as that day's unwaning light to him. His time-worn heart seemed in its gladness to forget to beat. As his strength ebbed away, he would smile from his cot and serenely wonder whether the mother had heard the good news. His last words were, 'I must go and tell her—for Easter, you know.'"



Courtesy of the National Gallery, London

THE VIGIL

Artist, Pettie

Knighthood

As It Was and As It Should Be

By Margaret W. Eggleston

A Knight of the Bath

IN the days of King George of England there lived a boy who longed to become a knight. When he saw the Knights of the Bath riding by on their horses in their beautiful colored garments, he longed to grow up and perhaps be one of the knights. As he watched them day by day, he saw that they were all soldiers; so he decided to be a soldier also. He found that they had all done some glorious deed, and so he sought for great things to do. He was told that they were kindly of heart and pure in life; so he modeled his life by theirs.

Of course, as the days went by, he grew strong in purpose and brave of soul. He trained his mind to think and his body to do that which a knight would think and do. And soon his bravery and his goodness came to the ears of the king and the other knights. "He is worthy to be a knight," they said. "He has proved that he can be brave and true."

What a happy day it was when the boy, now grown to

TWO stories, a Legend and an Interpretation, which will bring to young people a vision of the beauty of the Christian life and a clearer understanding of one of the most important Christian privileges.

young manhood, was told that he would be allowed to join the brotherhood of the noblest men in the kingdom! All the day long he was happy and eager to go to the great church where he was to be received.

At evening time there came for him a few of the knights. They placed him in the Prince's chamber of Westminster Abbey. His hair was cut, his head was shaved and then he was led into a room hung with rare tapestries, where a beautiful tub containing water was in readiness for a bath. Here he was met by one of the wisest and oldest of the knights, who told him of the honor of the order of the bath, of the meaning of the election and of the desire that he come to it clean of body and clean of soul. He urged him to be known as one who dared great things for the right.

Along the corridor music could be heard, and as the musicians stopped near the door, the knight elect was placed in the bath. Then brave knights, one after another, came quietly to the tub and, in low tones, told him of the privilege that was his. They bade him keep body and

mind undefiled because he was a knight and loved true things. One after another lifted a little of the water and placed it on his shoulders as a sign of brotherhood and of common purpose.

After all had gone, he was taken to his pallet and dressed in warm clothing and bathed in sweet perfumes. His gown was made of russet red and had sleeves reaching to the ground. Around his belt was a cordon of colored silk. On his head was a russet hood like unto that which the hermit wears. Hanging to his girdle was a white napkin, the sign of purity.

When all was ready and the old church was very still, he was led through the corridors where many great men before him had walked, and then to the chapel of Henry VIII. Minstrels were playing and the knights were there, banqueting to show their happiness that another was to be added to their number. But the knight-elect was allowed no food. He looked about at the chairs of the knights arranged about the sides of the chapel. He saw their crests and their flags. He saw their shields and their helmets above the chairs. Soon he, too, would be entitled to all of these things if only he could hold firmly to his resolve. How proud he was to have been called!

When all had gone from the room for the night except the wisest knight and several attendants, then the young man was led to the altar and given his sword in his hand. Before him burned a holy light and near it was a sacred

chalice, a sign of struggle. And here, through the long hours of the night he must kneel, motionless and alone, save for the attendant who at intervals trimmed the light to keep it steady and true.

The night was long and hard. His knees ached from contact with the hard stone floor. He longed for sleep, yet he must remain steady until dawn. He had only his thoughts for company. And his thoughts were all of his great desire to become a Knight of the Bath. So the hours went by and the morning light came. With it came the knights for the morning prayers. How eager they were to see if he had kept his vigil! How gladly they helped him to his feet and gave him time to lie and rest on the carefully prepared bed in the prince's chamber.

Then with music and singing the King came and the knight was brought before him. He had earned the right to hear the call; he had been made ready for the brotherhood; he had kept the vigil through the night. So he knelt before the king and the king bent over him and gladly said, as he touched him with his sword: "Arise Sir Roland, Knight of the Bath and Follower of the King. Your King has dubbed you Knight."

Then they put on him the robe of the knight; they made ready the chair against the wall; they pinned on his breast the sign of the order that all the world might know that Sir Roland had won the name of a Knight of the Bath and was a follower of the King.

A Knight of the Cross

NOT so long ago, in a place not far from here, there lived a lad who longed to be a knight. When he looked about him he saw many men whom he knew were already knights, and they had a wonderful name—Knights of the Cross—Christian. These men were those whom he loved and admired most of all the men he knew. They were the men who had been kind and loving to him ever since he was a little fellow and he wanted to be like them. So he decided that he wanted to be a Christian knight. Some were doctors and some were merchants and some were men from the farm, but one there was who was wisest and gentlest of them all and whom the lad admired most of all. He was the leader of the knights and knew most about the king, and the knights lovingly called him "Pastor." He it was whom the lad wanted to be like.

He watched the knights from day to day as they went about their work. He found that they had all done great deeds of love and sacrifice for their King; so he sought for great deeds that he might do. He saw that they were kindly of heart and pure of life; so he modeled his life by theirs.

Of course, he grew strong of purpose and brave of soul, for he had true men to copy as he grew. He trained his mind to think good thoughts and his body to do that which a Christian would do. And soon his helpful service and his eager work came to the notice of the King and the other Knights of the Cross.

"He is worthy to belong to our brotherhood," they said. "He has proved that he can be brave and true. Let us make him one of our number."

What a happy day it was for the lad when the word came to him that he would be allowed to join the brother-

hood of the Knights of the Cross. All the day he was happy and eager to go to the church and say to the men of the brotherhood that he would be glad to try to serve the King with them. He longed to be a real knight, and this would give him the better chance to serve.

So he watched the gate as the evening came, and with the evening came several of the knights. They took him to the beautiful church which all the knights loved so well. The room in which the knights were met together was hung with beautiful pictures. There was the son of the great King when he, too, was a boy. There was the picture of the army of Christian Knights who had gone forth to fight for the King in other lands. And as the lad looked about the room, he felt that he was to become much more worth while when he was brother to all of these.

When all had come, the wisest of the knights brought the lad to the rest, told of the things which he had seen him do and asked that he be allowed to join the brotherhood, and the knights smiled and held out their hands in welcome to the lad. They told him of the honor of the brotherhood, of the great work which it had done in the world for the King. They told him of the need of strong young knights. They told him of their desire that he should come into the brotherhood clean of body and pure of soul.

And as they talked the eyes of the lad glowed with living fire. These were his heroes, for he had seen them do great deeds. He would try his best to honor the King and do his work if they would allow him to join the brotherhood.

Then they took him to the altar of the church and he knelt there while the wisest knight laid his hand on his

head and prayed that he might be strong and true; that he might go forth to conquer. It was the first of the signs that he was to belong to the King and the lad's heart was full of gladness.

As he rose to his feet, he found the other knights also kneeling near to him. And as they rose, they placed their hands on his shoulders and told him of the great work ahead of him. They urged him to keep body and mind undefiled because he was a knight and loved true things.

When they had left him alone at the door of his home, the lad went to his room to keep his vigil, alone with God. Tomorrow all the world should know that he had joined the brotherhood and was waiting for the command of the King. It was to be one of the great days of his life. He thought over the words of the knights and determined that he, too, would some day help another lad as they had helped him. And as he knelt in prayer, he asked the King to come to his life and stay.

When the morning was come, he dressed with care and went gladly to the altar of the church. There was the beautiful music; there were palms and flowers. There were friends there who had come to see him take the vow of brotherhood. And before them he took the vow of the Christian, promising to go out to fight for the right, to try to keep his life clean and strong, to honor the King.

Then the wisest of the knights, the one whom he loved the most and whom he longed to be like—the one whom the others called Pastor—took him by the hand. There was strength and courage just in the grip of his hand as he said to the boy:

"You have been found worthy to be called to service and to join the brotherhood. You have been made ready to be a faithful follower, for you have been carefully taught in the way. You have taken your vow before all people. So I name you a member of the brotherhood, but only God can give you the sign of the brotherhood. That you must earn from him as the days go by. It shall be seen in your face as it grows stronger and more beautiful. It shall be seen in your hands as they grow more useful. It shall be seen in your life as it grows more like the Christ, the son of the King."

Then the lad went forth with the brotherhood to help him and inspire him. There were many hours of patient waiting; there were days and days of pain and struggle; there were hours when he longed to fly from it all and rest. But always there was the light which had come to him as he knelt in the church. Always there was the brotherhood to help him. Always there was the face of the King before him. And the conquests were won because he was brave and true.

Then lo! as the days went by, he heard the voice of the King in the depths of his soul.

"Arise! Look up, Knight of the Cross, and Follower of the King. Your King has watched your vigil and has found you true to your vow. Your King names you a Knight of the Cross—a Christian."

And the world, too, looked into his face, into his eyes, into his life and into his character as the days went by and they, too, called him

"A Christian—A Knight of the Cross."

EASTER WEEK

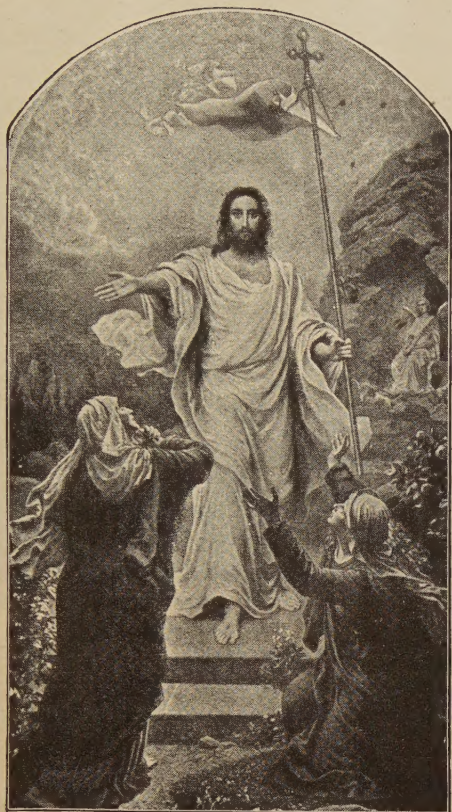
See the land, her Easter keeping,
Rises as her Maker rose.
Seeds, so long in darkness sleeping,
Burst at last from winter snows.
Earth with heaven above rejoices,
Fields and gardens hail the spring;
Shaughs and woodlands ring with voices,
While the wild birds build and sing.

You, to whom your Maker granted
Powers to those sweet birds unknown,
Use the craft by God implanted;
Use the reason not your own.
Here, while heaven and earth rejoices,
Each his Easter tribute bring—
Work of fingers, chant of voices,
Like the birds who build and sing.

—Charles Kingsley



The Days of Holy Week



The Resurrection

Naack

An Outline Study with Pictures¹

By Edith Boutwell Clark

TEACHERS of the life of Jesus, what does Holy Week mean to your girls and boys? Is it more to them than a name for the last week of his life on earth? They sense the joy of Easter Day, perhaps the shadow of Good Friday. Do they know that each other day in that week has its peculiar meaning and message? Since the Christmas season, you have been leading your pupils, Sunday by Sunday, through the years of Jesus' growth and service. Now the opportunity comes to lead them yet more carefully through one short week while he proves his faith and teaching; to tell them what he does each day and his final messages; to try to fix in their minds the outstanding facts at least about the days of Holy Week. On Palm Sunday Jesus returns to Jerusalem in great earthly triumph; Monday and Tuesday he is in the temple helping the people and meeting his enemies; he teaches the two great commandments; Wednesday he spends in the country with his disciples; Thursday he faces death, bids farewell to his disciples at the last supper, comforts them and counsels them to carry on his work, and teaches lessons of love and service; Friday he prays in the Garden of Gethsemane and is strengthened to meet betrayal and death.

With the hope of making the days of Holy Week thus impressive and real to the girls and boys and to prepare

them for the Easter Message, an outline of the events of these days—very brief and simple—was prepared some years ago for one department of a church school. Eight charts of heavy manila paper were used, one for each day, beginning with Palm Sunday and ending with Easter. Only the most important facts and the most vital teachings were noted.

Palm Sunday was especially observed that year: palms were about the room; there was special music and pictures; the Gospel account of the entry into Jerusalem was read. The charts were hung across the front of the church-school room. They were presented in story form. Here and there the girls and boys themselves told the stories. They repeated the two great commandments; they told about the Last Supper and the story of Easter. On the next Sunday the stories of Holy Week were reviewed in each class.

The following year the charts were used again for a general program for the department. The material with some additions was given to the oldest classes in a booklet for home study. These first booklets were most simple. A picture on the cover, one verse to learn and one reading reference for each day. The pupils reported to their teachers about this home work on the Sunday set aside for the Easter lesson.

From these beginnings grew the completed plan which is shown here with pictures and outline. It is suggested that this be used with pupils in the Intermediate or Senior Departments, although it may be adapted to younger ones, and its very briefness may appeal to older young people. The material should be arranged in a booklet, a sheet for

PALM SUNDAY



Christ Entering Jerusalem

Deger

Hosanna to the Son of David:

Blessed is he that cometh in the name of the Lord.
Matthew 21:9

Jesus journeys with his disciples and the multitude from Bethany to Jerusalem.

He enters Jerusalem in triumph and goes to the temple.
He and his disciples return to Bethany for the night.

Read: John 11:55-56; 12:1. Mark 11:1-11.

MONDAY



Christ Casting Out the Money Changers

F. Kirchbuck

My house shall be called a house of prayer.—Mark 11:17

Jesus comes again to Jerusalem.

He drives out the money changers from the temple.

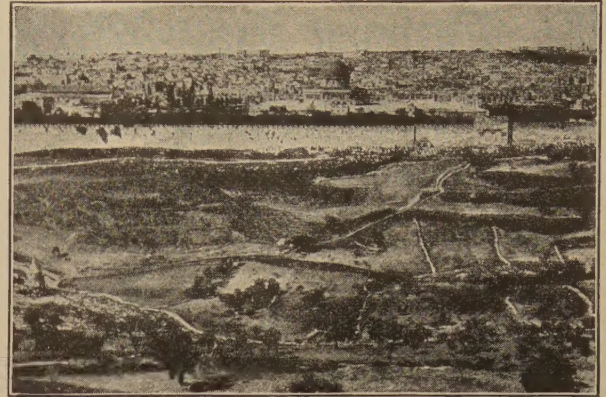
He teaches and helps the people.

The chief priests and scribes are jealous and afraid and plot against him.

He goes to Bethany at night.

Read: Mark 11:15-17; Luke 19:47; Matt. 21:14-17.

TUESDAY



Jerusalem from the Mount of Olives

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.
—Matt. 22:37-39.

Jesus teaches in the temple for the last time.

His enemies plot to put him to death.

He leaves Jerusalem with his disciples.

He rests on the Mount of Olives and teaches them.

He returns with them to Bethany.

Read Mark 11:22-25; 12:28-34; 12:41-44; 13:3-4; Luke 20:20-26; Matt. 25:1-13, 14-29; Luke 21:8-19; Matt. 26:1-5, 14-16.

WEDNESDAY



Road from Jerusalem to Bethany

Jesus probably remains in Bethany with his disciples.

THURSDAY



The Last Supper

Bida

This do in remembrance of me.—Luke 22:19.

Jesus returns to Jerusalem and celebrates the Passover with his disciples.

He teaches a new commandment.

He teaches the lesson of service.

He tells the disciples of his approaching death and comforts them.

He and his disciples sing a hymn and go out to the Mount of Olives.

Read Luke 22:7-13; 22:14-20; John 14:1-6; 18:4-7; 13:34-35; 16:32-33; 17:1-3; Mark 14:26.

FRIDAY



Christ in Gethsemane

Liska

Thy will be done

*Jesus prays in the Garden of Gethsemane.
—Mark 14:32-42.*

FRIDAY



Jesus Before the High Priest. Artist Unknown

*Jesus is tried before
Caiaphas*

John 18:12-14, 19-24

Mark 14:53-72

*Jesus is
betrayed to
the mob.*

Mark 14:42-50

John 18:4-8



Christ Taken Captive

Hofmann

FRIDAY



Christ Before Pilate

Munkacsy

Jesus is tried before Pilate

*Mark 15:1-20;
Matt. 27:22-26.*

FRIDAY



The Crucifixion

Munkacsy

Truly this man was the Son of God.—Matt. 27:54

*Jesus is delivered to the mob by Pilate.
He is crucified.*

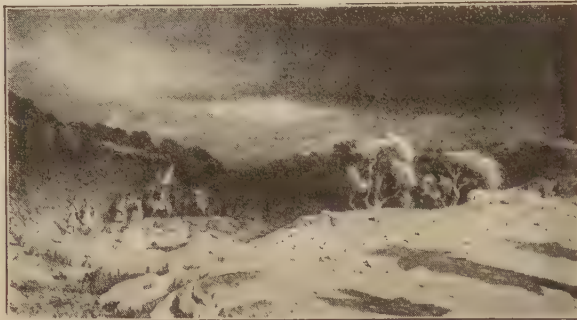
Read Matt. 27:32-54;

Luke 23:33-34;

John 19:25-27;

Mark 15:42-47.

FRIDAY



Golgotha

Gerome

*Greater love hath no man than this, that a man
lay down his life for his friends.*

John 15:13

SATURDAY

Jesus' tomb is guarded.

Read Matt. 27:62-66.

each day with the exception of Friday, for which there are five, with its picture and lesson. On the cover is a picture and the hand-printed words "The Days of Holy Week." The teacher should have the booklet complete, but the pupils may be given the separate sheets with the lesson material typewritten and add their own pictures if they so desire. Or each pupil may make his own complete booklet. (The pictures reproduced here may be obtained from the Perry Pictures Company, or from George P. Brown & Co.)

This special study is intended to supplement, not interrupt, the course of lessons in a church school. It is to be completed in one week, between Palm Sunday and Easter. The material with explanations is to be given to the pupils on Palm Sunday, all study and work by them to be done day by day at home. The discussion with the teacher will take one period of the church-school time, the one usually given to the Easter lesson. It is hoped that the plan will make an appeal in the homes and that there the reading and study will continue. The outline aims to be very brief, to mention only important events and the most vital sayings of Jesus, to require short readings, to suggest longer ones.

The lesson work is taken up in four ways: by the use of pictures, memory verses, short sentences which tell the significant facts of the day, and reading references. The pictures were chosen to set forth as nearly as possible the peculiar circumstances and setting of each day. In the Easter Day reference, Mark 16. 1-8, is found the description of the picture "The Holy Women at the Tomb." The memory verses are placed under the pictures.

The reading references were selected for their clearness and brevity, the Gospel relating the incident in the simplest way being the one chosen. These references do not give a complete or continuous narrative; they touch important facts and suggest wider reading to fill in details. Not all the steps in Jesus' trial are noted. The stop at the Mount of Olives on Palm Sunday is passed over to make more conspicuous his sojourn and conversation there with his disciples on Tuesday. The lesson of the fig tree on Monday and most of the great teachings of Tuesday are omitted to make more emphatic the lesson of the two great commandments.

For Tuesday there are many readings; some refer to the best known parables, "The Widow's Mite," "The Ten Virgins." These may be assigned to different pupils for class report.

For Thursday and Friday and Easter Day the references are scattered through the different Gospels, purposely, to stimulate a wide and comparative reading. The plot, the betrayal by Judas, the denial by Peter are treated somewhat slightly in order to give larger place to Jesus' thoughts and feelings: (Thursday) his faith in prayer, his new commandment, his lesson of service; (Friday) his thought for his mother, his words about forgiveness.

The summarizing sentences aim to state what it is good to remember about each day. Little can be said about Wednesday and Saturday. Easter Day is left without comment, intentionally, that the Easter message may be found in the church service and the thoughts of each girl and boy.

EASTER



He is not here: for he is risen.—Matt. 28:6

Read Mark 16:1-8; Matt. 28:11-15; John 20:1-19.

DETROIT was giving its customary exhibition of hurrying crowds and congested crossings at noonday on Friday, March 25. Ben Taylor, now a resident for a week, slipped out of the surging flow of humanity intent upon making a purchase from a clothier. To his surprise the door was locked and curtains drawn. A card announced in bold letters—THIS STORE CLOSED 12 to 3, GOOD FRIDAY.

"That's funny," murmured Ben, "I never knew this was a holiday. Wonder if I can get those violin strings."

He crossed the street to a leading musical store; there the same announcement faced him. Curiosity aroused, he made his way down Woodward Avenue, the main artery of the city, only to find that practically every store save those dispensing drugs announced a three-hour cessation from business. Even the determination to purchase some cakes and then go to his room was changed by the fact that the bakeries were likewise closed. He became one of the crowd jostling its way toward the entrance of the great theater on the campus and here I happened upon him.

"This impresses me," he exclaimed after an exchange of greetings. "Back home our minister urged us to give a few moments of reverent meditation between twelve and three o'clock on Good Friday, but I never imagined a city of this size would actually close its places of business to recognize a purely religious custom."

"Not only the business houses," I replied, "but the City Hall and courts as well. All city employees are released for the day. Every wheel on the street railway stopped for one minute at noon."

"Well, all I have to say is that a lot of people are reminded of Christ today who never give him a thought on Sunday." And Ben made his way into the crowded theater where the message of the Cross was being proclaimed.

A Metropolis Prays

Nor was this the only religious service in progress. In two other theaters filled to capacity, ministers were interpreting the abiding significance of Calvary. In three prominent down-town churches, where three-hour services were conducted, galleries and floors alike were packed. Throughout the city thirty-six services among the Protestant communions alone gathered worshiping throngs while "Stations of the Cross" were said in the Catholic churches. Never before has a metropolis turned aside with such unanimity to pray.

A year ago was the first time the Christian forces of a great city ever sought a general observance of the anniversary of the Crucifixion. The Mayor's proclamation urging such observance was secured and placards bearing the inscription—DON'T BUY—DON'T SELL—12 to 3—GOOD FRIDAY—were distributed. The interest aroused led to the promotion of an even broader program this year.

As a result, in hundreds of stores from the great downtown establishments to the little corner groceries, business ceased for three hours during what is ordinarily a rush

Business Pauses to Worship

By

Edward R. Bartlett

season. This, despite the fact that the recent financial depression has made every additional sale significant to many merchants. What is the explanation of this unheard-of dethronement of the god-of-things-as-they-are in recognition of the deeper spiritual interests and needs. One might be tempted to conclude that

the people of Detroit are more religiously inclined than those of other cities, but an observation of the places of amusement on any Sunday would probably remove such an impression. Hospitable as this city undoubtedly is to any religious faith or cult, there is little reason to infer that this friendliness would prompt such extraordinary action as the closing of business places. The answer is simple and striking.

There is an effective working organization of the two hundred and sixty-seven Protestant churches of the city termed the "Detroit Council of Churches." The city-wide Good Friday observance represents the impact of the united Christian churches upon the commercial life of a municipality, which is probably no better and no worse than a dozen others in our nation.

Upon no occasion, unless it be in Thanksgiving services, have Protestant and Catholic joined so effectively. Representatives of these two forces personally visited many of the leading business men, presenting the request of the churches for cooperation in making Good Friday a day of prayer. Favorable response was unanimous. At their suggestion, the Retail Merchants' Association formally requested their entire membership to close their places of business. The motion to secure this action was made by a Jewish merchant! The motion picture exhibitors' association took similar action. Many motion picture theaters delayed opening until three o'clock.

The result was, as one editor aptly phrased it, "The closed doors of the city's business places from twelve to three o'clock brought Calvary down through the centuries to Woodward Avenue." And who is there to say such an event would not be a blessing to any city?

— My experience at half a dozen of the services of worship in rubbing shoulders with jostling humanity filling the outer doors in an endeavor to get within, in seeing drawn blinds and locked doors of great stores during the busy hours of a busy day, in the reflection that hundreds of placards in hundreds of windows called the attention of countless thousands to the fact of Calvary, and its meaning, all this has wonderfully heartened me. Many have lamented the decline of religious interest throughout our land, the apparent loss of the noble idealism which characterized America in the world conflict, the rising tide of selfish and materialistic propaganda. Yet here is ample evidence that human hearts are yet hungry for the bread of life, that men will gladly gather together at the foot of the Cross. Literally thousands dropped the tools of their callings and responded to the summons to worship with no other compulsion than their own sense of need. And if this be true in one of the most cosmopolitan cities in the land, surely the fires may be quickly kindled upon the altars of men's souls wherever a community exists.

The East Moti



The Rich Man's Home and
Simon, the Tanner's

THAT Christ lives, to many people, only within the covers of the Bible, is evident by the way in which Sunday is set apart from the rest of the week for certain so-called "Christian duties." Christ does not always enter the everyday life. He cannot, because he is not understood. He is too remote. He lived so many years ago, and in a land so far away, so different and so queer; but queer only because its peoples and customs are not understood. Years ago, to only a few was the land of Christ real, to those few who were privileged to visit the land. Upon their return these visitors painted word pictures for their friends and often brought home photographs. Today we do not need to go to Palestine: Palestine can be brought to us. And so it has been brought to us, very beautifully, through the motion picture camera of Burton Holmes in his film, *Jerusalem, the Holy City*, released through the National Non-Theatrical Motion Pictures, 232 West 38th Street, New York city.

Jerusalem, the Holy City, pictures especially the Easter story, and pictures it reverently. Many films are on the market portraying the life of Christ; many of them are good, but in all of them, the last scenes, the scenes around the cross, fall short. At that point the story becomes for the spectator a make-believe. We know then that the characters in the film are players. Religious feeling is lost, and the cross should be the acme of religious feeling. Our motion pictures are usually the portrayal of facts; the significance of these facts in the religious life of man today is overlooked. In churches the film should do more than depict a story or a series of events. It should create a response in feeling. Therein lies the church's opportunity in motion picture showing. The film that attempts bare realism in the closing days of the life of Christ is



And he came out, and went, as his custom was, unto the Mount of Olives; . . . and he kneeled down and prayed. (Luke 22: 39, 41)

not the film a church wishes to give to its people at Easter time, or, for that matter, at any time. Just the fact of his agonizing death on the cross is not the Easter story.

"The external features of the death of Christ are matters for silent and sorrowful remembrance rather than harrowing description or representation. At times, for the chastening of our pride and the deepening of our gratitude, it is well for us to enter into our closets and with bowed head, read over the sad story of the heavy hours from the midnight when Jesus was betrayed into the hands of his enemies to the waning afternoon when his pierced body was laid in Joseph's tomb. We know, we know, and love can never forget, how cruelly he suffered, through what agony he came to the gates of death. But it is not a subject for rhetoric. Words on this sacred and heart-bowing sorrow of the world unless few and very simple are irreverent and offensive. The orator when he approaches this subject should stay the torrent of his speech and lay his fingers upon his lips. And the portrayals of art should also be in the spirit of grieved and humbled reticence. I have the feeling that it were

ory in ictures

All photographs from *Jerusalem, The Holy City*, released through National Non-Theatrical Motion Pictures, Inc.



And behold, a man named Joseph . . . asked for the body of Jesus. And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. (Luke 23: 50, 52, 53)

And when they came unto the place which is called The Skull, there they crucified him. (Luke 23: 33)

are eternal.' We must discern the eternal meanings of Christ's death."¹

How then can the story of Easter be real to us without the portrayal of bare facts? In *Jerusalem, the Holy City*, a film artistically photographed, Burton Holmes presents to us those places which figure so largely in Christ's life. We see the birth-place of Christianity, over which spot, two thousand years ago, a bright star shone against the eastern blue of the sky. To that goal of many pilgrimages in the years past and the years to come, a group of shepherds and three strangers from afar journeyed first. We enter the garden of Gethsemane, and in our minds we can see the Christ kneeling there under the olive

better if nine tenths of the pictures of the crucifixion were wiped out. A mind sensitive to the deepest and holiest meanings of Calvary cannot fail to be wounded in visiting the churches and galleries of Italy by seeing everywhere representations of the suffering Christ, the ghastly material details of the crime of the ages so grossly displayed as to make it commonplace. A few great pictures of the cross we need, pictures painted by artists upon whom came the hush of a solemn vision, and who wrought in tears and trembling prayer. The others could well be spared. We cannot afford to have the cross made a matter of vulgar show by a realism that obscures its highest meanings by appeals to the physical senses. This realism has been a pernicious thing as embodied in forms of worship." . . . "The stark and dreadful facts are in the gospel story, but they are not dwelt upon for harrowing effect upon the feelings. And while in the epistles the death of Christ is a central fact, there is no slightest appeal to the physical horrors associated with it. The appeal is to something deeper than that. We may truly say concerning the cross, 'The things which are seen are temporal, but the things which are not seen

trees, praying to the Father very earnestly, and we feel that somewhere down the hillside his disciples are sleeping, while farther on in the distance, near the city's center, a band of soldiers with Judas in their midst are lighting their torches preparing for their errand of the night. Gethsemane today—beautiful, quiet. We traverse the *Via Dolorosa*, literally following the footsteps of Jesus as he bore the cross to the place of crucifixion. We stop for a moment at the place where Simon, the Cyrenian, who came out of the country, picked up the cross and carried it for Jesus. As we follow along the road we recall what a strange procession once passed down that way, a jeering, mocking multitude, a company of women bewailing and lamenting, the soldiers, and with Jesus, two malefactors. Finally we come to the place of The Skull, where on a Friday three crosses were lifted before a curious throng and stood for several hours in grim silhouette against the dull grey sky. Golgotha—strange and sacred. But we do not stop there. We go to a spot aglow with sunshine, a tomb in a wall of rock,

¹From *Etchings of the Master*, by John T. McFarland.

(Continued on page 338)



The Silent Harp

A Service for Easter

By Martha Race

IT is late evening before the Resurrection. An aged Jewish teacher, at his home near Jerusalem, with his young pupil, reviews the history of God's loving guidance of mankind, and of man's constant upward longing, arguing from them the impossibility of man's being left without the Redeemer, who has given them the promise of his return.

The setting is a background of deep blue, before which the characters pass across the stage. At one side, removed from the action, and nearer the audience, is the table at which the two sit. On the table are scrolls, and a lighted lamp. The stage is never brightly lighted.

PART I

Organ prelude

(The old man enters, from a point near the table. He is in deep thought; and sits at the table and takes up a scroll in an abstracted manner. He reads a moment, then drops the scroll and resumes his meditation. The youth enters and stands respectfully until he looks up. They exchange salutations.)

Youth:

Peace be unto thee, beloved teacher!

Man:

And unto thee, my son. Dost thou bring news?

Youth:

Nay, I can tell thee nothing thou dost not know. The city is like a pool of deep, dark waters—Its surface placid, while, underneath, unseen, The currents swirl and cross, ready to foam And boil, impelled by hidden force below. Many of those who came for the Passover Feast Have left the city, returning to their homes. The guards are vigilant still; the authorities fear Attempt to steal the body of Jesus and say That he hath risen from the dead and lives.

Man:

The disciples, where are they? and Jesus' friends?

Youth:

They hath dispersed. Many, like us, await At home—for what, we do not know.

Man:

We heard him say that he would come again—
Dost thou remember, and believe it true?

Youth:

This I should like to discuss with thee.

(He sits)

I doubt—then I believe—then doubt again.

Dost thou believe that he will come again?

Man:

While thou wert gone, I pondered deep, and turned
These matters over in my mind. I prayed,
And searched the record of the past, and dreamed
Of the beginning, and God's relation to man.

The Creator looked upon his handiwork
And saw that it was good. The morning stars
Sang together. Ten thousand times ten thousand
Angelic voices swelled the song until
The universe resounded with acclaim.
I dreamed that all the golden harps of heaven
Were tried again, to find the one that owned
The purest, sweetest note; and then that one
Was silenced, never to sound again until
The one supreme event had come to pass.
And through the ages, since creation's dawn,
The angel with the silent harp hath stood,
Watching the ebb and flow of human tide,
Expectant fingers ready to touch the strings
And evoke a melody transcending all
That heaven or earth hath heard.

(A mixed quartette, concealed, sing a selection from The Creation, or portion of a hymn fitting the theme, such as):

Songs of praise the angels sang,
Heaven with halleluias rang,
When Jehovah's work begun,
When he spake and it was done.
Borne upon their latest breath,
Songs of praise shall conquer death;
Then amidst eternal joy,
Songs of praise their powers employ.

J. Montgomery. No. 41 in *Hymns for the Church*.

Youth (*reads from a scroll*):

O Jehovah, my God, thou art very great;
Thou art clothed with honor and majesty;
Who coverest thyself with light as with a garment;
Who stretchest out the heavens like a curtain;
Who layeth the beams of his chambers in the waters;
Who maketh the clouds his chariot;
Who walketh upon the wings of the wind;
Who maketh winds his messengers;
Flames of fire his ministers;
Who laid the foundations of the earth,
That it should not be moved forever.¹

The Man:

O Jehovah, how manifold art thy works!
In wisdom hast thou made them all:
Thou takest away their breath, they die,
And return to their dust.
Thou sendest forth thy Spirit, they are created;
And thou renewest the face of the ground.

Psalm 104.

(*The angel is disclosed in the center of background. She sings in the response, her fingers silently sweeping the strings of the harp, her gaze downward.*)

(*Response by women's voices and stringed instruments behind center of background*):

For the Lord God omnipotent reigneth,
Hallelujah! Hallelujah!
Hallelujah! Hallelujah!

From Hallelujah Chorus in The Messiah.

(*Or a response arranged from the hymn, "Holy, Holy, Lord God Almighty," or other selection. As it ends, the angel disappears, and the stage is lighted, but not brightly.*)

Part II

Scene 1. Noah

The Man:

Jehovah's greatest gift to man hath been
His constant, guiding presence in the world
He made. He did not turn away and leave
Mankind to struggle on alone; and I
Cannot believe that he hath changed, or will.
The sacred records show that never yet
Hath God forsaken those who cling to him.
It must be that the heavenly harps have sung
Again and again when he hath shown his love.

Youth:

With one harp missing from that choral, praise?

Man:

So I have dreamed—mute at his command.
I dreamed of some great heroes of the past,
Led by Jehovah, his lovingkindness shown,
The promise of redemption given; their faith
Providing light upon the untrod path.
Surely the angels must have sung his praise,
Although the sound came not to human ears.

Youth:

Yea, verily, my heart thrills at the thought!
I, too, can see the march of those he led
By ways which they knew not, their faces set
Toward fulfillment of his purpose—unknown to them.

(*Reads from scroll*):

And God said unto Noah, Go forth from the ark, thou,
and thy wife, and thy sons, and thy sons' wives with thee.
Genesis 8:16.

(*The group of eight comes slowly across the stage to the center, where they halt. The men gather up the stones lying near and fashion a rude altar. Noah arranging the wood and concealed light on top, as Youth reads*):

And Noah builded an altar unto Jehovah, and took of

¹The Bible verses in this service are from the American Revised Version.

every clean beast, and every clean bird, and offered burnt offerings on the altar. . . . And God said, This is the token of the covenant I make between me and you and every living creature that is with you, for perpetual generations. . . . And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.
Genesis 8:20; 9:21, 14, 15.

(*The group kneels. The light on altar is turned on from behind the scenes.*)

(*The mixed quartette sings*):

O worship the King, all-glorious above.
(*Found in most hymnals.*)

(*Response, by women's voices and stringed instruments*):

For the Lord God omnipotent reigneth,
Hallelujah, Hallelujah,
Hallelujah, Hallelujah.

(*The group rises, and goes slowly off the stage, their faces turned upward as if seeking guidance. The instruments continue until they have disappeared.*)

Scene 2. Abram

Youth (*Reads*):

Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make thy name great. . . . So Abram went, as Jehovah had spoken unto him; and Lot went with him. . . . And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.
Genesis 12:1-2, 4-5.

(*The group enters, led by Abram, and crosses slowly to center, as the mixed quartette sing*):

Through the night of doubt and sorrow.
(*Found in most hymnals.*)

Youth (*Reads*):

He pitched his tent, having Bethel on the west, and Ai on the east; and there he builded an altar unto Jehovah, and called upon the name of Jehovah.

(*The group kneels before the altar.*)

The mixed quartette sings the third verse of hymn.

Response, by women's voices and stringed instruments, as before.

The group rises and passes from the stage, the instruments continuing.)

Scene 3. Moses

Organ. Music for *Ancient of Days*.

(*The group enters, led by Moses, who takes his place at the altar, the others grouping at the sides.*)

Youth (*Reading*):

I will sing unto Jehovah, for he hath triumphed gloriously:

The horse and his rider hath he thrown into the sea.

Jehovah is my strength and song,

And he is become my salvation:

This is my God, and I will praise him;

My father's God, and I will exalt him.

Who is like unto thee, O Jehovah, among the gods?

Who is like thee, glorious in holiness,

Fearful in praises, doing wonders?

Thou in thy lovingkindness hast led the people that thou hast redeemed:

Thou hast guided them in thy strength to thy holy habitation. *Exodus 15:1, 2, 11, 13.*

(*The people make an offering as following lines are read*):

And Jehovah spake unto Moses, saying, Speak unto the children of Israel, that they make for me an offering: of every man whose heart maketh him willing ye shall take my offering. (*Offerings are laid upon the altar.*) And let them make me a sanctuary, that I may dwell among them. So Moses finished the work. (*The people kneel.*) *Exodus 25: 1, 2, 8.*

(*The mixed quartette sings*):

O Holy Father, who hath led thy children
In all the ages through the fire and cloud,
Through the seas dry-shod, through weary wastes, bewildering,
To thee, in reverent love, our hearts are bowed.

Youth (*Reading*):

Then the cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle. *Exodus 40: 34.*

(*Response, by women and instruments, as before*):

"For the Lord God," etc.

Youth (*Reading*):

And when the cloud was taken up from over the tabernacle, the children of Israel went onward, throughout all their journeys: . . . For the cloud of Jehovah was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys. *Exodus 40: 36, 38.*

(*The group rises and leaves the stage, the organ continuing the music of hymn.*)

Scene 4. David

(*The mixed quartette chants the Twenty-third Psalm or sings a metrical version.*)

(*David enters and stands by altar.*)

Youth (*Reading*):

Then David said, This is the house of Jehovah God, And this is the altar of burnt-offering for Israel. *1 Chronicles 22: 1.*

Blessed be the Lord, who daily beareth our burden,
Even the God who is our salvation.
God is unto us a God of deliverances;
And unto Jehovah belongeth escape from death. *Psalm 68: 19, 20.*

I shall not die, but live, and declare the works of Jehovah.

Jehovah hath chastened me sore; but he hath not given me over unto death.

Open to me the gates of righteousness: I will enter into them. *Psalm 118: 17-19.*

Thus saith Jehovah of hosts, I took thee from the sheepcote, from following the sheep, that thou shouldest be prince over my people Israel: and I have been with thee whithersoever thou hast gone, and have cut off all thine enemies from before thee; and I will make thee a name, like unto the name of the great ones that are in the earth. *1 Chronicles 17: 7, 8.*

(*David kneels before the altar.*)

(*The mixed quartette sings*):

Upward where the stars are burning,
Silent, silent in their turning
Round the never-changing pole;
Upward where the sky is brightest,
Upward where the blue is lightest,
Lift I now my longing soul.

Far above the arch of gladness,
Far beyond these clouds of sadness,
Are the many mansions fair,
Far from pain and sin and folly,

In that palace of the holy,
I would find my mansion there.

(*Worship and Song.*)

Youth (*Reading*):

Therefore my heart is glad, and my glory rejoiceth:
My flesh also shall dwell in safety.
For thou wilt not leave my soul to Sheol;
Neither wilt thou suffer thy holy one to see corruption.
Thou wilt show me the path of life:
In thy presence is fullness of joy;
In thy right hand there are pleasures for evermore.

Psalm 16: 9-11.

(*Response, as before: "For the Lord God omnipotent reigneth," etc.*)

(*David rises and goes from the stage.*)

Scene 5. The Prophets

Youth (*Reading*):

Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. *Deuteronomy 18: 15.*

(*Enter first prophet, with scroll, which he opens, and seems to read, or upon which he writes, with reed pen, and ink from an inkhorn dependent from his girdle.*)

Youth (*Reading*):

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem. *Isaiah 1: 1.* Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising. *Isaiah 60: 1-3.*

(*He kneels before the altar, at one side.*)

(*Second prophet enters, follows the action of the first.*)

Youth (*Reading*):

The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin. To whom the word of Jehovah came. *Jeremiah 1: 1, 2.*

Jehovah appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Behold, the days come, saith Jehovah, that I will perform that good word which I have spoken concerning the house of Judah. In those days, and at that time, will I cause a Branch of righteousness to grow up unto David; and he shall execute justice and righteousness in the land. *Jeremiah 31: 1-3; 33: 14, 15.*

(*He kneels, near the first.*)

(*The third prophet enters, and his action is the same as the others.*)

Youth (*Reading*):

Again the word of Jehovah came to me (Ezekiel), saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of times that are far off. Therefore say unto them, Thus saith the Lord Jehovah: There shall none of my words be deferred any more, but the word which I shall speak shall be performed, saith the Lord Jehovah. *Ezekiel 12: 26-28.*

(*He kneels.*)

(*The fourth prophet enters, and his action is the same as that of the others.*)

Youth (*Reading*):

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that are

wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. *Daniel 12:2-4.*

(*He kneels opposite first prophet.*)
(*The mixed quartette sings*):
Hark, hark, my soul! Angelic songs are swelling.
(*Omit refrain.*)
(*Response, as before, "For the Lord God omnipotent reigneth," etc. The angel is disclosed in the center of background. She does not sing. Her hands are motionless, not on the harp; her gaze is downward.*)

(*Instruments continue, as prophets rise and leave the stage, in order of entrance, the second remaining prostrated before the altar until the first has disappeared, the third and fourth doing likewise.*)

Part III
The Nativity

As prelude to this part, the alto solo and chorus, *O thou that tellest good tidings*, from *The Messiah*, is suggested, or, *Hark, the Herald Angels*.

The organ accompanies the action, with an arrangement of familiar music, one selection merging into another.

Organ. *Hark, the Herald Angels Sing.*
(*Mary and Joseph enter and stand near the altar. Mary holds in her arm a well-wrapped bundle simulating the outlines of a child with the face hidden.*)

Organ. *As Shepherds Watched their Flocks by Night.*
(*The shepherds stand in silent wonder, then prostrate themselves.*)

Organ. *Refrain to We Three Kings of Orient Are.*
(*The Magi enter, lay their gifts before the altar, and prostrate themselves.*)

(*A group representing the nations existing at the time of Christ's birth enters, one at a time, and this group kneels also, a little removed from the others.*)

Mixed Quartette Sings:
Angels, from the realms of glory.

Youth (Reads):
Blessed be the Lord, the God of Israel;
For he hath visited and wrought redemption for his people,
And hath raised up a horn of salvation for us
In the house of his servant David
(As he spake by the mouth of his holy prophets that have been from of old),
Whereby the dayspring from on high shall visit us,
To shine upon them that sit in darkness and the shadow of death. *Luke 1: 68-70, 78.*

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him. *John 3: 16, 17.*

(*Response, same as before, "The Lord God omnipotent reigneth," etc.*)

(*Instruments continuing, the kneeling groups rise and leave the stage, in the order of entrance, the second and third groups awaiting the disappearance of the preceding group before rising. Mary and Joseph remain beside the altar.*)

(*Women's voices and stringed instruments*):
"Let all the angels of God worship him."
Arranged from Chorus, No. 35, *The Messiah*.
(*Mary and Joseph pass slowly from the stage.*)

Man:
In Bethlehem are those who love to tell
The happenings attending Jesus' birth,
A star of glory that shone upon the town,
The song of angels ringing o'er the hills.

Youth:
Yea, then the song of angels hath been heard
By human ears! Perhaps the sweetest harp
Its silence broke, and joined the chorus then!

Man:
It may be true. And, yet, to me it seems
That if our Lord return to us again
From the tomb wherein they laid him, bruised and torn,
The gates of death no longer will be feared
By those with faith; and he who conquers death
Presents to man and angels both a cause
Above all others for their united praise.
But if he rise not, then his works are vain,
Our faith also vain, and in his shameful death
Will be forgotten the glory of his birth.

Youth:
I pray that the silent harp may sound again!
But I forget . . . it was a dream of thine.

Man:
A dream it was. But I am not content
To sit uncertain here. Let us go forth
And seek the company of those whose faith
Still burns, however dim it be. We may
Give comfort and receive, as well, from them.

(*They prepare to leave the stage, but are interrupted. A Roman guard with drooping spear, and lowered head, quickly crosses stage. He looks back in the direction from which he came just once. A mumbling of voices talking excitedly, is heard off-stage. The youth and man listen attentively as mixed quartette sing*):

Low in the grave he lay,
Jesus, my Saviour;
Waiting the coming day,
Jesus, my Lord!
Up from the tomb he rose,
With a mighty triumph o'er his foes,
He arose a victor from the dark domain,
And he lives forever with his saints to reign.
He arose! He arose!
Hallelujah! Christ arose!

Robert Lowry. 244, *Hymns and Sacred Songs*.
Hope Publishing Company, Chicago.

(*During singing, as words of song come clearly, the youth comes forward, his face glowing with radiance.*)

Youth (at close of singing):
Do you hear? They say that Christ has risen.

(*Soft music, harp preferably, is heard off-stage. The old man comes forward and listens, facing toward audience. His eyes are full of wondrous joy.*)

Man (after several moments, speaking very softly and hesitantly):
My dream. . . . He has risen.

Chorus: Lift up your heads, O ye gates! (From *The Messiah*.) or The Hallelujah Chorus (From *The Messiah*.) or an Easter hymn, Christ the Lord is Risen Today, With Harp and with Trumpet, Crown Him with Many Crowns (found in most hymnals).

(*As this chorus begins, the angel is revealed again, this time with uplifted face, as she joins in the final*

chorus. Other lights fade if they detract from the vision. It is desirable to have many voices and instruments in this number. During the singing the man and youth move slowly backwards off stage to right and left. The vision fades during the last lines of the singing. Auditorium lights are turned on immediately after the "Amen.")

Directions for Staging

The background of deep blue may be a curtain or a covered frame. In the center, behind the curtain, is a concealed niche in which stands the angel with the silent harp. Its floor is two-and-a-half or three feet above the floor of the stage, and its dimensions are just sufficient to accommodate well the standing figure. The front opening is a long oval. The lining is blue, with a few silver stars of small size scattered about. Strong lights are at the sides, in front. If the curtain material is thin (it may be backed by opaque paper or cloth), that portion of the backing over the opening of the niche is arranged for quick, noiseless removal and return, the lights being strong enough to reveal the figure through the curtain. If heavy material must be used for the curtain, it is necessary to provide means for looping it back in the center to reveal the niche, and to cover the space between the two floors, in front, with material matching the curtain. The first arrangement is better. In the second arrangement a covering of net or gauze over the oval opening will help the effect.

For the man and youth a very plain table and two seats are needed. Draperies are necessary over modern seats; woven rugs and portieres serve admirably. If no Oriental lamp is available, one may be modeled with clay over a small teapot, for this temporary use. The scrolls are made of heavy paper rolled upon sticks.

Lights: For the niche, strong side lights. For the altar, a bulb of orange glass or covered with orange, attached to a long extension cord, should be at the foot of the curtain near the center, to be picked up and arranged on top of the altar, being sure that it is connected and the current on. Shreds of gray paper may be in readiness to heap about this light. A powerful light is needed to cast the shaft of white light from the side, in the last scene. The footlights, if used, and the lights for the niche, should be connected with a rheostat. The stage should not be too brightly lighted. The auditorium lights, if used, should be dim. All lights are off at close of last scene, the light from the guard's lantern being the only one seen during the hymn, "Low in the grave he lay." The light from the side will shine directly upon those in the next action, and when the angel is revealed, there will be no other illumination. The light on the altar may be re-lighted then, however.

Properties: Oriental lamp, or substitute. Scrolls.

Pieces of rock or imitation for the erection of the altar. Small fagots and red and gray paper for top of altar. Staffs for many of the people in the early scenes. A slender rod for Moses. Scrolls for the prophets (4). Coins and jewelry for the offering for the tabernacle. Crooks or staffs for the shepherds. Traditional gifts of the wise-men. Staff for Joseph. Flat baskets or jars for the women appearing before the tomb. Lantern for guard.

The harp, which is held in the hands of the one impersonating the angel, is small, copied from the picture of an ancient instrument. It may be made of wallboard or thin wood, and heavy cords, the whole painted with dull gold. (For model see harp in illustration on first page of service.)

Costumes: Those of the earlier groups are of the patriarchal type. The followers of Moses will show considerable Egyptian influence in their dress. David may wear his royal robes and crown. The prophets' costumes might well be copied from Sargent's Frieze of the Prophets, which is to be found in small, inexpensive copies. The costumes for the Nativity scene are more familiar, and likely to be on hand. The man and youth having the speaking parts should appear well dressed.

The angel, preferably a blonde, wears the simplest of soft white draperies, with long lines from shoulders to floor, where the cloth lies in swirls about the feet. A length of thin white material may be allowed to fall scarf-like over the arms, or the costume have sleeves with long points that reach almost to the floor. The hair is arranged simply, and low. There is no ornamentation of any kind.

The Music: An attempt has been made to provide a choice between the old hymns and music of more difficult type. *The Creation, Elijah, and The Messiah* may be drawn upon and the program be made almost entirely of oratorio music.

The mixed quartette sings without accompaniment. The response by women's voices needs the support of the stringed instruments. If it is not possible to have these, two mixed quartettes can be used. It is planned to have the response come from a point near the niche in which the angel stands, and the explanatory words sung by the mixed quartette from another point, which should be so situated that these words are very distinct.

The parts of the man and the youth should be placed within two of the scrolls upon the table. These being the only speaking parts, this arrangement will limit to a minimum the necessity for memorizing.

The Cast: About fifty people may be used, or the number may be lessened. The angel; the old man, the youth, Noah's family of eight, Abraham, Sarai, and Lot; Moses' group of about ten; David; four prophets; four shepherds; three wise-men; Mary, Joseph; several representatives of other nations; two disciples; these are included in the plan.



Bringing Easter Joy to Our Pupils

✠

WHAT does Easter mean to our pupils? How can we bring to them a true understanding of Easter joy? Many of us have pondered long hours over these questions. The answer is not quickly or easily given. It involves the training of the child from his earliest years. It is one of the aims we hold before us in our continuous search for better and more effective plans for the Christian training of our people. . . . We are printing on this page a new Easter hymn. Will our young people understand it? Will it become a part of their lives and have a share in molding their characters? Will they comprehend the ultimate triumph, Easter joy? They will, if they have had such an interpretation of the life of Jesus as suggested in the text below.—THE EDITORS

ippi, realizing that his adherents are dropping away from him—"Will ye also go away?" tracing from this point the swift-moving fortunes as they combined against him and culminated in his sacrificial death. The effect of such a study upon the mind of youth is illustrated in the following incident:

It was Easter Sunday and the teacher of a class of girls took occasion to sum up rapidly the life of Jesus, as a young man. The course of his career was sketched somewhat as in the foregoing paragraphs, with occasional illustrations from the immediate present, to make more vivid the fact of his youth, the disappointment and pain which must have been his as he thought of all he had hoped to accomplish and the misunderstanding and bitterness with which his hopes were frustrated. As the story led up to the death of Jesus in that lonely hour upon the cross, and his cry, "My God, my God, why hast thou forsaken me!" the eyes of one of the girls filled with tears as she exclaimed, "Oh, I think that is the saddest story I ever heard!"

But the story should not end in sadness. It should bring them to the point where

(Continued on page 338)

✠

How to Study the Life of Jesus¹

THE climax of all study . . . will be, of course, the life of Jesus. This will not be, however, merely an attempt to find out where he went and what he did, but rather an effort to follow him as he faced his unfolding problem; first at the baptism, as he cast in his lot with the company of John's disciples; then in the wilderness of Judea, where he grappled with questions of motive and policy; then as he sought to win a place in popular esteem as an interpreter of life and its meaning, in the synagogue of his home town; then setting forth, single-handed, to heal the world's hurt; then gathering about him the little group of twelve—"the League of Pity," as Matheson calls it—with whom he is to develop intensively the plan of life which he purposed to inaugurate among men. Thus, step by step, to weave the fabric of his life around his one controlling purpose, which was to walk each moment in companionship with his Father and in filial obedience.

Such a study will involve investigation into the physical conditions in Palestine in the time of Jesus, and into the political situation; into the hopes of the Hebrews for a Messiah; into the method of Jesus as he sought to build upon these hopes and at the same time to transform them by giving them a new interpretation; into the causes of opposition and his ways of meeting it. It will be a study of Jesus, the young man, with all the eagerness of youth made more intense by his exalted idealism; the young man with a career before him, with high hopes for his fellow-men, with willingness to spend his energies without measure, and to sacrifice all the commonly desired ends—wealth, position, influence—to his one great purpose. It will be a study of Jesus as he comes up to the crisis of his life at Cæsarea Phil-

A Psalm of the Son of Man

ALLEN EASTMAN CROSS

Maestoso

LOUIS ADOLPHE COERNE

1. *f* Young and ra-diant, He is stand-ing As He stood at Sa-lem's shrine; (Organ)
2. *p* I can see Him hum-bly kneel-ing, As He knelt up-on the hill;
3. *f* Like a flame His soul is strik-ing In His wrath at greed and shame:
4. *p* I can see Him dy-ing, lov-ing Un-to death on Cal-va-ry;

Just a-lad, a lad for-ev-er, With a look and grace di-vine!
While the wa-ters hushed their mu-sic, And the night grew bright and still:
"Ye have made a den of rob-bers Of the Tem-ple to His name;
His dear hands still plead-ing, pray-ing, Worn and torn for you and me!

"Tell me, how it is ye sought me? Wist ye not my Fa-ther's plan?
"Broth-ers, tell me why ye sought me? Wist ye not my Fa-ther's plan?
Know ye not His e-qual jus-tice? Wist ye not the Fa-ther's plan?
"Broth-ers, will ye scorn and leave me? Wist ye not the Fa-ther's plan?

(Organ)

ril.
I must be a-bout His busi-ness, Would I be a Son of Man."
He must grow in grace and wis-dom, Who would be a Son of Man."
He must bathe his sword in heav-en Who would be a Son of Man!"
He must wear a crown of sor-row Who would be a Son of Man!"

ril.

¹Reprinted from "The World of Self and Society," by B. S. Winchester, THE CHURCH SCHOOL, July, 1921.



The Roman Guard



Caiaphas and Annas Before Pilate

Your Easter Program

THE most difficult dramatization to present in the church and church school is the one centering about the theme of Easter. This is perhaps the reason why there is such a limited number of dramatizations for this season. Many schools portray the Easter story in pantomime following directly the biblical story. The Easter service held at the Union Methodist Church in New York City last year may be of interest and of help to those committees preparing the Easter program. They divided the dramatization into three scenes as follows:

Scene I.—The Hall of Pilate. Pilate broods over the condemning of Jesus. Centurion comes with news of the happenings at the death of Christ and his own conviction that this is the Son of God. Pilate endeavors to justify himself. Enter High Priests, Caiaphas and Annas, with their demand for a guard of soldiers at the tomb. This scene is followed by the singing of a number from *The Crucifixion*, by Stainer.

Scene II.—Outside the city wall near the entrance to the tomb. Enter Centurion with soldiers whom he leaves with strict order to guard the tomb. Soldiers scoff at the strength of the guard. In the midst of their comments, sudden darkness comes, a blinding flash and seismic disturbances. Soldiers are hurled to the ground. Coming to, they talk in dazed fashion, and finally hurry off in an endeavor to demonstrate that they are not to blame for the situation. This scene is followed by old synagogue music.

Scene III.—The three Marys enter, sorrowing. They timidly seek for the entrance to the tomb. Finding it empty, they are overwhelmed with fear and sorrow. Enter Peter and John, to whom they tell the news. The women lament after the manner of the Jewish women. Then suddenly the angel appears with the announcement of the resurrection. A radiance as from the risen Lord floods the women and disciples, who sink to their knees in adoration. Holding the tableau during the singing of *I Know That My Redeemer Liveth*, from *The Messiah*, Handel.

Easter Plays and Pageants

The Dawning. Lyman R. Bayard. Pageant. Publishers, 1206 South Hill Street, Los Angeles. Price, 20 or more copies, 45 cents each. Any smaller quantity, 50 cents each. A pageant using a large cast of players. It is a masterful presentation of the soul-stirring message of Christianity. Many churches where this pageant has been produced testify to its intense and far-reaching spiritual influence. It was first published in THE CHURCH SCHOOL, February, 1921.

What the Easter Lily Told the Bluebird. Elisabeth Edland, 150 Fifth Avenue, New York City. Easter pantomime for very small children.

A Handful of Clay. Henry Van Dyke. In *Plays for School Children*, The Century Company. An Easter pantomime for young girls.

The Hourglass. W. B. Yeats. Macmillan. This also appears in T. H. Dickinson's *Chief Contemporary Dramatists*. Houghton Mifflin Company. A wise man taught his pupils that nothing is, which is not visible. He saw wherein he erred just in time to save his soul from an everlasting hell. "Avowedly written under the influence of Everyman."

King of the Jews. Maurice Browne. The Drama. The action occupies the entire day on which Christ was crucified. The scene is at the foot of Calvary. Judas justifies his betrayal, and hangs himself in remorse over the fate of his beloved Master.

Jesus, a Passion Play. Baker and Taylor. "The persons who founded Christianity are here stripped of their supernatural embellishments; they are represented as simple, real, ardent Orientals in the throes of a great and impending tragedy."

King of the Jews. F. Harris. English Review. An incident in Christ's journey to Calvary—told by one who helped him to bear the cross.

Passing of the Third Floor Back. J. K. Jerome. Dodd. "While the author at no time avowedly depicts this passer-by as the Christ, yet it is obvious that it is he. He enters the lives of the sordid

boardinghouse group and awakens them to a sense of higher things."

Judas. Harry Kemp. Kennerly, New York. "A new interpretation of the act of betrayal. Believing . . . that the kingdom promised was an earthly one . . . he thought to force Jesus to declare himself. It is restrained and simple, full of poetic touches."

The Terrible Meek. C. R. Kennedy. Harper. To be played in the darkness; the scene is a wind-swept hill—Calvary—immediately after the crucifixion.

Why Didn't You Tell? Anita D. Ferris. An Easter entertainment for children from five to ten years of age. About 30 minutes. 15 cents.

A Masque of Spring. Edmond Rickett. Y. W. C. A. Twelve principals, a chorus, flowers, beetles, caterpillars, birds, bees, etc., eight episodes, an exterior. G. Schirmer, New York, 75 cents. No royalty. Music score for piano, violin and cello, and the words contained in one book. The Masque interprets the coming of spring and the overcoming of winter. Speaking, singing and pantomime. It needs careful preparation, but would repay real effort.

The Silent Harp. Martha Race. See this number of CHURCH SCHOOL.

The Easter Pilgrims. Madeleine Sweeny Miller. The Methodist Book Concern. New York and Cincinnati. Price, 20 cents per copy. A picturesque, buoyant, yet reverent presentation of life as a pilgrimage. The central theme is the Resurrection of Christ and its effect upon the lives of people through the centuries. The settings are extremely simple, practicable for small churches, yet with provisions made for such elaborations as will please larger ones. Following is a synopsis of the pageant: Prelude: organ, piano, or orchestra medley of Easter hymns. Introduction by concealed chorus: "There is a Green Hill Far Away." Part I: Pilgrims of the Night: time, Easter dawn, A.D. 30. Interlude: Processional of the Fathers (optional). Part II: Pilgrims to the Nations: time, the present, China. Part III: Pilgrims of the Light: time, Easter, 1922, America. Recessional: "Ten Thousand Times Ten Thousand."

Thy Kingdom Come. A Dream for Easter Even. Florence Converse. In *Garments of Praise*. Price, \$1.75. E. P. Dutton & Co., New York. Also published in *The Atlantic Monthly*, Boston, Mass., March, 1921. Price, 40 cents. Suitable for acting, but also exquisite enough in language to make beautiful reading. The place, the tomb of the Saviour in a garden; the time, the first Easter even, the soldiers' vigil; the people, the three soldiers who guard the tomb, four Galilean children, the angels who roll the stone away, the four dreams of the soldiers. Children who have known Jesus and who are now in Jerusalem for the Passover Festival, come to the garden on Easter even and find the three soldiers. The faith of the children in the Master calls forth a response in the hearts of the soldiers until finally, after they have lived through again in their dreams the scenes of the crucifixion, they acknowledge that "by the Cross joy hath come to the whole world."

The Resurrection. Rosamond Kimball. Price, 35 cents. Publisher, Samuel French, New York City. Sixteen characters, also a reader. This Easter Service is composed entirely of selections from the Bible arranged in dramatic form on the plan of a mystery play, picturing the incidents of the gospel story of the Resurrection and accompanied by selections from Bach's Passion music and Easter Carols, adapted to easy production by young people. The Service has the threefold appeal—the Bible words, accompanied by music, with the actual scenes of the resurrection story. It is so arranged that it can be given within the church itself as a unique and wonderfully impressive Easter Service.

Easter Morn. Annie M. Darling. In *Dramatized Bible Stories for Young People*, by Mary M. Russell. Price, \$1.00. Publisher, George H. Doran Co., New York City. A simple interpretation of the Easter story. Six speaking parts, also priests, Pharisees and people. Scene I, Pilate's House. Pilate consents to the placing of a guard at the tomb of Jesus. Scene II, room in an Oriental house. The women gather here early Easter morning before going to the tomb. Scene III, same room a little later. The women and the disciples tell the story of the resurrection. The author also suggests a triumphant Easter song to be used as a recessional.

Easter Morning. In *Dramatized Bible Stories for Young People*. Mary M. Russell. Price, \$1.00. Publisher, George H. Doran, New York City. An arrangement of the previous dramatization given in one scene for use in a room where screens or curtains are not available.

The Rock. Mary P. Hamlin. Price, 35 cents. Published by The Pilgrim Press, Boston and Chicago. Also published in *THE CHURCH SCHOOL*, October, 1921. A play showing the character development of Simon Peter. A strong play with a great message; especially appropriate for the Easter season. One of the prize plays in the Religious Drama Contest of the Drama League in America. Characters: Simon, a fisherman, Adina, his wife, Deborah, her mother, Ucal, her uncle, Mary of Magdala, Pandira, a Greek, Titus, a Roman officer, Agur, a physician, Servants and People.

Youth's Easter. Helen L. Willcox. Price, 25 cents, \$15.00 per 100. Published by Missionary Education Movement, carried by The Pilgrim Press, Boston and Chicago. A morality play for Easter. Minimum number of participants is forty-four, but the whole church school may take part. Sixteen speaking parts. Music published with the text. Time required, about thirty minutes. Characters: Youth, Hope, Love, Leaves, Flowers, Birds, Home Children, Children of the Mission Fields, Veiled Figures (children of non-Christian lands). Youth sounds a call of Joy and is answered by the Leaves, the Flowers and the children. The joy they bring does not satisfy until Hope bids the children speak and they make known the true joy of the Easter story. Youth then desires all children from all lands to join in the song; the Veiled figures are discovered, but cannot share this joy until Love comes. With the coming of Love and Youth's desire to carry the Good News to all the world, Youth finds a deeper joy than he had "dreamed—or sought."

Services

LIFE VICTORIOUS

Containing "Her Easter Choice." Margaret Slattery. Price, single copy, 6 cents; 12 copies, 65 cents; 50 copies, \$2.60; 100 copies, \$5.00. Published by The Pilgrim Press, Boston and Chicago.

This beautiful Easter Service is reprinted from *Worship and Song* with the addition of "Her Easter Choice," a dialogue for ten girls. The characters are: Louise, a girl of fifteen, Pleasure, Beauty, Music, Fame, Power Christianity with Faith, Hope and Love. Louise is choosing the path she is to travel through the world.

The Triumph of Love. Margaret Slattery. Price, sample 6 cents; \$5.00 per 100. Published by The Pilgrim Press, Boston and Chicago. Processionals for each department of the church school are suggested. A special feature is a dialogue, "The Triumph of Love," to be given by members of the intermediate and senior departments. Characters: Life, Six Heralds, Greed, Service, Death and Fear, Hope, Faith, Love. The heralds try to explain the meaning of Life; Death interrupts to say he is the end; Hope with Faith offer all they have to Life, but not until Love comes is the triumph over Death complete and the true meaning of Life revealed.

The Immortality of Love and Service. H. Augustine Smith. Service with pageant feature. Price, sample 6 cents, \$5.00 per 100. Published by The Pilgrim Press, Boston and Chicago. First scene of pageant Behold Thy King, Jerusalem on Palm Sunday; Second scene, The Darkest Hour, the Watch at the Sepulchre; Third scene, Messiah Victorious, The Dawn of Easter; Fourth scene, Love and Service for All Mankind, Building the City of God and the House of Brotherhood. If only the Easter story is desired the first three scenes may be used.

He Giveth Life. An Easter Service by Edith Sanford Tillotson and C. Harold Lowden, who have collaborated on some of the most popular services issued. This is one of their best. It is an out-of-the-ordinary service, one that is built rather than thrown together.

From Garden to Glory. An Easter Service by various composers. Both of these services are published by the Heidelberg Press, 15th and Race Streets, Philadelphia, Pa. Prices, 7 cents each, 80 cents per dozen, \$3.25 for 50, \$6 per hundred.

The Easter Message. A program intended especially for church schools at the Easter service. Published by Smith and Lamar, 810 Broadway, Nashville, Tenn.

Prices subject to change.



Mary Magdalene Comes with a Box of Sweet Spices



The Angel Appears to the Three Marys

Constructive Relief Work

By

Minna McEwen Meyer

THE Near East Relief seeks always to be constructive in its work. Due to long continued warfare and deportations in that section of the world in which it operates, however, it is still necessary to continue some general relief activities such as are carried on at soup kitchens and centers for the distribution of clothing. Unfortunately the need for general relief was greatly augmented recently when over a hundred thousand Greeks and Armenians, fearing renewed massacres, fled from their homes in Cilicia after the Franco-Kemalist Treaty and the evacuation of that province by the French. These new refugees are now scattered through the Constantinople and Beirut regions, and wherever they could obtain permission to go. Some of them are living in tents, some in the ruins of houses, and others are in the open.

All are almost without money and have only such clothes and equipment as they can carry. They ask only temporary shelter and work, but there are several men for every available job, and they cannot be made self-supporting at once.

Whenever it is possible, however, the Near East Relief aids by giving the unfortunate people it serves an opportunity to help themselves, and to pay for what they receive. Even for the worn clothing from America compensation is asked for those who can make some return. At Tiflis, in the Republic of Georgia, the relief work for the children in the city is supplemented by the opening of places for recuperation in the mountains. One such country estate is in charge of Princess Tsaratelli who last year made her summer home entirely self-supporting through exchanging worn clothing from America with nearby farmers for food raised on the farms. In one instance the Princess gave a farmer

eight bags of clothing and received in return one cow, eight sheep, six chickens and thirty-five dozen eggs.

Many of the refugees also desire to pay something for the garments they receive. One Armenian mother in Constantinople said, as she held some clothing that had been given her, "I could never have bought these, as they would have cost me some liras. Just the same I want to give something. I can only give a mejidi"—about ten cents—"but all I can give I want to give."

Another illustration of the desire of the people to help themselves is found in the success of the Industrial Department in Constantinople where 2,500 women and girls are earning a meagre livelihood by means of their weaving and their needle work, the products of which find a ready market in America.

In the orphanages, in so far as there are tools and materials with which to work, the children are taught to become self-supporting by means of the trades and the handwork they learn. The classes in shoe-making, carpentry, printing, and tailoring do much of the necessary work for the orphanage families, while every empty tin can is preserved and made over into some useful household article by the tinsmith and his apprentices from among the orphanage boys.

Some of the Greeks deported from the cities and villages along the southern shore of the Black Sea have now reached the Sivas district and are being paid by the Near East Relief the sum of about sixteen cents per day for work on the roads.

One of the most hopeful pieces of construction work which the Near East Relief has been able to undertake is that of establishing the Greek and Armenian refugees

(Continued on page 324)



Armenian Refugee Girls Serving as Relief Workers



Every article in this tin shop was made from old tin cans.

What the Denominations Are Doing

These columns will be opened each month for short items of church-school progress from the various denominations. We hope in this way to make THE CHURCH SCHOOL serve all denominations by preserving in its columns a reasonably complete record of current church-school events.—THE EDITORS.

Congregational Church

A JOINT meeting of the Congregational missionary societies with the executive committee of the Commission on Missions was recently held in New York. Such a meeting as this has never been held before. Representatives from all the Congregational missionary societies were present. The societies called meetings of their boards of directors at this time, and so insured a creditable attendance.

Among the subjects discussed were: the value of promotion work conducted by individual societies as distinguished from the missionary work of the whole denomination; the limit of the budget expense for the central promotion agency (this was placed at \$115,000 or 2.3 per cent of the total askings of \$5,000,000); the employment of an adequate field force, which should consist of a number of paid workers giving all of their time to the presentation and cultivation of missionary intelligence and giving, (a part of the time of the promotional secretaries of the different societies will also be given to this work); the possibility of issuing more joint literature and of distributing such literature through the central promotion agency, as well as relying upon each society to issue and distribute some literature of its own. There was some discussion regarding the employment of a general editor who would be in charge of the joint publications, but no definite action was taken.

In a former article in THE CHURCH SCHOOL attention was called to the fact that Congregationalists have not cooperated at any previous time in their history as they have been doing for the past two years under the name of the Congregational World Movement. At the meeting of the National Council in Los Angeles, California, last July, the work which up to that time had been carried on under the direction of the Congregational World Movement Commission was transferred to the Commission on Missions. The latter commission, with Dr. Charles E. Burton as its secretary, is now in charge of the joint work of promotion. Dr. H. F. Swartz, who was formerly the Executive Secretary of the Congregational World Movement, has resigned and has taken the presidency of the Pacific School of Religion at Berkeley, California.

This recent meeting of the representatives of the governing boards of the missionary societies in New York is a sure indication that the denomination is making praiseworthy progress along the line of a cooperative program and endeavor.

Methodist Episcopal Church

THE church school of the Methodist Episcopal Peace Temple, Benton Harbor, Michigan, will on Easter Sunday complete a Christmas-to-Easter campaign for regular attendance. One of the noteworthy features of the opening of the campaign was the College Day observance January second. In the service of this rally thirty-three students participated, representing seventeen different colleges and universities, all of them members of the church school, home for their Christmas and New Year vacation. If the end of this campaign is as successful as its beginning was propitious the results will be significant for the cause of religious education in this church.

The Annual Meeting of the Board of Sunday Schools which convened in Chicago February first to third was marked by the universally encouraging nature of the Departmental and General Reports covering the church-school work of the church for the year 1921. The present total enrollment of the Methodist Episcopal church schools is 4,750,762, an increase of 283,262 over the enrollment of 1920 and 70,819 greater than the largest total enrollment ever previously reported. The increase in the circulation of Sunday School Publications was correspondingly large. The Departmental Reports covering the work of the Board at home and in the foreign field were most stimulating and reassuring.

The Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church is extending its work with vigor into the foreign land, especially into strategic centers of Europe. A recent bulletin issued by this Board gives the prospect for world prohibition as viewed by Methodist workers abroad. In Iceland, Norway and Finland prohibition is meeting with serious obstacles, especially on account of the pressure being brought upon the governments by wine-producing and exporting countries with which the trade relations have in the past been extensive; thus Spain, which takes one half of Iceland's fish exports, has threatened to stop the importation of Iceland fish unless the Icelanders will allow the importation of Spanish wines containing 21 per cent alcohol. In the same way France is bringing pressure to bear on Norway, while Finland is suffering from extensive illicit importation and distribution of alcoholic liquors from abroad. The President of Czecho-Slovakia is a teetotaler and a prohibitionist. So is the President of Austria.

Almost all of the smaller new countries liberated by the war contain vigorous social welfare movements and are hospitable to the anti-alcoholic movement, but in other parts of Europe the situation is not so promising on account of recent gross misrepresentations of the effects of prohibition in America.

Methodist Episcopal Church, South

THE church-school authorities of this church will have a very gratifying report to present to their General Conference which meets in quadrennial session at Hot Springs, Arkansas, in May.

In common with the other religious denominations of the country, their church-school enrollment suffered a loss during the first half of the quadrennium so that they came to the end of 1919 with an enrollment that was 143,860 less than they had at the end of 1917, that being the last year of the preceding quadrennium; but the next two years registered splendid increases, 90,915 in 1920 and 239,822 in 1921, in consequence of which that church closed the quadrennium with a church-school enrollment 186,877 greater than it had four years before. The total enrollment at the end of 1921 was 1,975,004.

The number of officers and teachers in their church schools at the end of 1921 was 154,727, a gain of 2,935 for the quadrennium; but a gain of 12,337 over the lowest point reached during that period.

The number of church schools, for reasons not quite clear as yet, has not recovered the shrinkage of the forepart of the quadrennium. The number at the end of the period was 16,596 as against 17,279 at the end of the preceding quadrennium. However, there was a gain of 391 schools during the year 1921.

The number of church-school pupils joining the church during the four-year period was as follows: 1918—57,833; 1919—58,156; 1920—87,674; 1921—100,589; total, 304,252.

During the years 1920 and 1921, under the auspices of their General Sunday School Board, two active campaigns were conducted in the church schools in the interest of evangelism and enrollment increase, which undoubtedly had much to do with the marked gains in enrollment and in the number of pupils joining the church.

In the matter of finances, their schools have also done splendidly. The contributions for missions during the four years amounted to \$1,609,519.

For all purposes Southern Methodist church schools raised \$8,360,968 during the four years of the quadrennium.

In the matter of missionary work, it is interesting to note that at the close of 1921 this church had 2,311 church schools carrying 2,589 Missionary Specials involving the raising of \$816,001.50, and 489 church-school classes carrying 523 Missionary Specials involving the raising of \$116,741, making a total of \$932,742.50 that was being carried by church schools and classes as Missionary Specials.

Truly the church-school work of the Methodist Episcopal Church, South, is looking up.

Disciples of Christ

ONE of the ideals of the Department of Religious Education has been the placing of specialists in each state or district. Even while the necessity of adding general field workers has been urgent, an effort has been made to group certain states in such a way that specialized workers could be placed at the service of all the schools. At the present time there are five Elementary Superintendents giving full time to this work.

The first one to come into this field of service was Miss Florence Carmichael who had been a successful and unusual public-school teacher. She has brought to her new task keen insight and wholesome enthusiasm. Her headquarters are at 821 Occidental Building, Indianapolis, Ind., and she serves the elementary workers in Indiana, Illinois, Michigan and Wisconsin. At present she is serving as the elementary specialist in a series of Leadership Training Schools in Colorado, on the Pacific Coast and in the Northwest.

Miss Maxine Smoot graduated last sum-

mer from Phillips University in Oklahoma, and entered at once upon her work as Elementary Superintendent in Texas and Oklahoma, with headquarters in East Enid, Oklahoma, and Texas Christian University at Fort Worth. During her last two years in college she had been giving excellent volunteer service, and had been making religious education her field of special study and experiment. She is being enthusiastically received in the states she serves.

This last fall Miss Lucy C. Wetzel entered upon her work in the Northern District, with headquarters at 2605 Harvey Street, Omaha, Nebraska, Minnesota, North and South Dakota. Miss Wetzel has had unusual training for her work in the Department of Religious Education in Eureka College, Illinois, and adds to this extensive practical experience. In the brief time since she entered upon her work she has established her leadership and set up high standards of work.

Miss Grace Gilbert, who has been a general field worker in Mississippi, has given special study to the elementary work and is spending three months in Kentucky, West Virginia and Tennessee, teaching in Leadership Training Schools. Her preparation and experience are of a very high order and she has a bright future in elementary work.

In addition to these workers, Miss Ida May Irvin of the Christian Board of Publication is serving as the elementary specialist in nine Leadership Training Schools in the Middle West. She brings rich experience and great ability into this work.

For nearly a year the Negro Bible

schools have had as their Elementary Superintendent Miss Deetsy Blackburn, a young woman who serves her race in a splendid way. She brings to them the best educational methods and inspires them to attain the highest ideals.

In all, at the present time there are six elementary workers in the field. They will serve in over fifty Leadership Training Schools this winter. The work is done under the direction of the Department of Religious Education of the United Christian Missionary Society, in St. Louis, with Miss Hazel A. Lewis as the Elementary Superintendent. For six months she is engaged in writing Junior Graded Lessons, and assisting in the preparation of courses for Vacation Church Schools.

The Reformed Church in the United States

THE Educational Staff of the Publication and Sunday School Board of the Reformed Church in the United States held a two-day session recently and among other plans formulated was the formation of Christian Home Fellowship, intended to stress the Family Altar, the telling of Bible stories and the creation of a Christian atmosphere in the home. The plan includes the possibility of cooperative relationships between the Cradle Roll, Home Department and Christian home fellowship.

The Editorial Department has just issued *Daily Devotions for the Home and the Individual* including prayers and Bible readings for the home, prayers for the church school and young people's meetings.

Constructive Relief Work (Continued from page 322)

from Ismid on farm colonies in Thrace. For this purpose 6,000 acres of land was secured on long term leases, and already large numbers of former refugee families are settled in their own homes and are cultivating their fields. To aid them the Near East Relief has furnished seed and draught animals.

In Armenia the intense suffering of the past year has been due to the fact that the country was held in the grip of invading Turkish armies until the twenty-first of April at which time the armies withdrew, taking with them all the food supplies, the seed wheat and the farm animals that they could collect. The inhabitants of the country districts which had been stripped of food flocked into the cities or wandered from place to place in the hope

of finding a little more to eat than in the place they were leaving behind—only to be disappointed.

In this land of rich soil, but no seed for next year's crops, the Near East Relief is sending wheat for sowing.

The Armenian government has turned over to the relief organization approximately 18,000 acres of land and there have already been shipped from America ten tractors to be used in cultivating this tract of land. In addition to the shipments of

wheat and farm implements there have gone a Director (an agricultural expert formerly connected with the New York State Institute of Applied Agriculture) and two American tractor engineers, who will introduce American methods and give instruction in farming to the older boys of the orphanages.

With peace and protection and such aid as the Near East Relief is giving in the development of agriculture there is hope for the permanent rehabilitation of the famine regions of Transcaucasia.



Collection of empty milk cans which will be made into useful articles

Registering Religious Reactions

By Clyde Lemont Hay

THE problem of the church school is conceived of by many people as purely one of instruction. Such persons think that the teacher's whole obligation has been discharged when truth has been communicated to the pupils. One group of these people believes that the message of the Bible is sufficient for any one, whatever part of it may constitute the subject material of the lessons. Another group believes that religious instruction, to be effective, must employ materials carefully graded to suit the capacities and needs of pupils at the successive stages of their development and that the teaching of religion calls for methods of instruction that are pedagogically sound. It is a matter for gratification that the latter group constitutes a large and growing element in our churches.

The Objective of Religious Education

But even with the acceptance and practice of the last named principles, we have not yet closed with the full obligation of the church school. The objective at which all sound religious education aims is a positive and constructive result in the life of the pupil. Materials and methods, essential as they may be, are never to be valued as ends in themselves, but only as they contribute to this supreme achievement.

This means that church-school workers will all the while be evaluating materials and methods in the light of this fundamental aim. They should be constantly examining their own equipment and work to discover whether their teaching is producing in the pupil the results which it is supposed to achieve. This involves an intelligent appreciation of the work to be done and also an intimate knowledge of the pupil, both as to his capacities and needs at any particular stage of development, and also as to his actual condition and progress in the Christian life.

The tragedy of much of our work of religious impression is that it is allowed to dissipate itself in purely emotional impulses. Impulse denied expression dies and leaves the character weaker than before. Many revivals which have run at a high tide of spiritual enthusiasm have failed of permanent and proportionate results because they never carried the individual beyond the point of emotional impulse. The ultimate problem in a revival or in any religious work whatever is to carry impulse over into action, to develop action into habit, and to solidify habit into character. The special evangelist may be wonderfully successful in bringing people to the point of impulse, but it remains for the patient, hard-working pastor to do the

more difficult work of crystallizing impulse into the solid adamant of character through the long, steady process of instruction and training.

All of these problems of evangelism are present in the church school and the accomplishment of all of the vital objectives involved are squarely up to the teacher. It is his not only to impart knowledge, not only to create attitude and arouse impulse, but also to carry these things over into action, habit, character, and life choices. The class is a microcosm of the church, and upon the teacher devolves the functions of both evangelist and pastor.

A certain part of this result can be accomplished in the class session. Every lesson should be taught in such a way as to produce definite reactions in the life of the pupil. There should result some new attitude, some larger vision of life, some added ideal of character, some fresh purpose with regard to conduct. The skillful teacher will employ first one means and then another to produce such results and will be constantly studying his pupils to determine whether they have been accomplished.

Obligation of the Teacher

But it is not enough to depend upon such reactions as may be registered during the class hour alone. The attitudes and impulses there aroused must follow the pupil from the classroom and must in some way be carried over into conduct. This means that the obligation of the teacher does not end with the class session, however successful it may seem to have been, but carries over into the week and follows the pupil into all the activities of his life. The final obligation of the teacher is to furnish the pupil some constructive task which will appropriately express the truth of the lesson and also guide him in the carrying out of that task. Such a work involves an intimate knowledge of the pupils themselves and also an intimate association with their daily lives. It takes time, patience, love, tact, enthusiasm and skill, but it richly repays in that best reward which ever comes to the teacher of religion.

Concretely expressed, two tangible results of the work of the church school should be to bring the pupil to an open, voluntary acceptance of Christ as Saviour and Guide and into membership in the church. Pupils should be brought to such expressions whenever they are ready for them. The ideal condition would be to have decisions for Christ and the church

occurring continuously during the year. It will greatly facilitate such continuous evangelism if a number of Acknowledgment or "Decision" days be observed by the school during the year as a means of publicly registering the decisions which are taking place from time to time. These "Decision" programs should, so far as possible, be adapted to the development and needs of pupils.

It must be remembered that different experiences and expressions of the Christian life may be expected at different stages of genetic and religious development. It is natural for boys and girls of junior age to feel the challenge and appeal of the hero, Christ, to yield their allegiance to him, and to come into membership in the church. We need not expect any great emotional change or marked reformation of conduct, but the impulse of loyalty thus awakened may be expected to express itself in more positive and determinative choices from time to time.

The early adolescent will recognize in Jesus the leader whom he wants to follow. In many cases, especially with girls, we may expect the response to be emotional, coupled with a desire which will not be felt so much by the junior, namely, to test each act of their lives by some such standard as "What would Jesus do?" Even those who have joined the church during their junior years will want some new opportunity of expressing their enlarging Christian purposes and ideals.

Older adolescents will most readily conceive of Jesus as an intimate friend and companion. They will seek for definite ways to serve him and will want to express their devotion in terms of doing things. An adequate program of expressional activities is imperative with adolescents, and with young people (18-24) the impulse to serve may be expected to broaden out into a consideration of vocational life service.

The Decisive Element

The evangelistic purpose will be the decisive element in a teacher's success in leading his pupils to Christ. The presence or absence of that fundamental purpose will more than anything else account for the difference between teachers in respect to evangelistic results. A teacher who rightly conceives his task will feel that the teaching of no lesson is complete until its spiritual truth has in some way carried over into the lives of his pupils, and he will not rest content until the whole result of his teaching is registered in those positive choices which become determinative of life and character.

Children's Week

Emphasizing the Importance of Religious Education for Children

THE Children's Division of the International Sunday School Association exists for the purpose of fostering and promoting the religious education of millions of children (for whom the Evangelical Protestant churches of North America are responsible), and for the purpose of offering to their parents and church-school teachers opportunities of such community gatherings, as Township or District, County and State or Provincial Conventions, Conferences, Institutes, Rallies, and Training Schools.

The Purpose of Children's Week

That there is great need of arousing the Continent to the spiritual needs of children is evidenced by the fact that at least thirteen millions of the twenty-five millions of children under twelve years of age are receiving no religious education whatever. It is to help change this alarming condition and make it possible for all children to receive their religious rights that the International Sunday School Association has again suggested this Continent-Wide observance of a Children's Week, in the spring of 1922. The date agreed upon for this year is April 30-May 7.¹

The Program

In order that a very large number of people may receive the Children's Week messages a double program is proposed: a Community program and a Local Church program. The International Sunday School Association has outlined the community program; plans for the local churches have been made by denominational elementary leaders.

The Community Program

The events of the week may include one or more of the following activities:

1. A meeting for parents, church-school leaders and day-school teachers of all children of the community for the purpose of presenting the children's need of religious education.

2. The opening of a booth or tent or room or corner in a store for the purpose of making a church-school exhibit, distributing literature helpful to parents and church-school teachers and interesting the general public in the movement for better religious education of the children.

3. A house to house visitation of the homes of the community for the purpose of finding all children who are not now ministered to by the church school.

4. A parade of the children of the

¹Since the General Conference of the Methodist Episcopal Church, South, convenes on May 3, this denomination will observe Children's Week April 23-30.

By
Maud Junkin Baldwin

church schools to arouse the interest of the general public.

5. A pageant presented in the town hall, the municipal building, or any other building to which people will go, for the purpose of showing the children's right to and need of religious education.

6. A children's festival of song and story. This should be conducted for the purpose of creating community spirit and an appreciation on the part of adults of the ministry of song and story in the religious life of children.

7. An institute for parents and church-school teachers to afford them an opportunity to receive definite instruction in the religious education of children.

Suggested Program for Two-Session Children's Division Institute

(For all parents, church-school teachers and day-school teachers of children under twelve years of age.)

First Evening

7:30—Devotions.

7:45—The Relation of Religious Education to the Development of Noble Character.

8:15—The Relation of the Church to Religious Education of Children.

9:00—Adjourn.

Second Evening

7:30—Devotions.

7:45—Report of Visitation Committee.

8:00—Five simultaneous conferences:

(1) For pastors, superintendents, parents. Topics for discussion: (a) Our Responsibility to Childhood. (b) Co-operation of Home and Church in Religiously Educating the Child—The Home's Part, the Church's Part.

(2) For cradle-roll superintendents and assistants. Topic: The Cradle Roll Standard of Efficiency.

(3) For beginners' teachers and superintendents. Topic: The Beginners' Standard of Efficiency.

(4) For primary teachers and superintendents. Topic: The Primary Standard of Efficiency.

(5) For junior teachers and superintendents. Topic: The Junior Standard of Efficiency.

9:30 to 10—Special Hour.

Suggested Program for One-Session Children's Division Conference

(For all parents, church-school teachers and day-school teachers of children under twelve years of age.)

7:30—Devotions.

7:45—Religious Education and Its Relation to Character Building.

8:15—The Responsibility of the Home and Church for Giving Religious Education.

8:45—Separate conferences:

(1) For pastors, superintendents, parents. Topics for discussion: (a) Our Responsibility to Childhood. (b) Co-operation of Home and Church in Religiously Educating the Child—The Home's Part—The Church's Part.

(2) For cradle-roll superintendents and assistants. Topic: The Cradle Roll Standard of Efficiency.

(3) For beginners' teachers and superintendents. Topic: The Beginners' Standard of Efficiency.

(4) Primary teachers and superintendents. Topic: The Primary Standard of Efficiency.

(5) For junior teachers and superintendents. Topic: The Junior Standard of Efficiency.

9:30 to 10—Social Hour.

Suggested Program for the Local Church and School

By Minnie E. Kennedy

AT the same time a community is observing Children's Week, the local church schools of the community will desire to observe the "Week." A number of denominations have arranged very fine local church programs. Among these are the following:

Congregational, 14 Beacon Street, Boston, Mass.

Methodist Episcopal, 150 Fifth Avenue, New York City.

Methodist Episcopal Church, South, 810 Broadway, Nashville, Tenn.

Methodist Protestant, 200 Pittsburgh Life Building, Pittsburgh, Pa.

Presbyterian, U. S. A., Witherspoon Building, Philadelphia, Pa.

Southern Presbyterian, 6 North Sixth Street, Richmond, Va.

United Brethren, Dayton, Ohio.

United Christian Missionary Society, St. Louis, Mo.

Reformed, 15th and Race Streets, Philadelphia, Pa.

Wherever church-school workers foregather it usually comes to pass that some speaker or round table considers ways and means of "reaching the home" and of "securing the cooperation of the parents." In spite of this fact, it is evident that but little progress has been made in this direction. There are thoughtful observers who tell us that the American home as an institution is breaking down. This may be a rather more pessimistic conclusion than the facts warrant, but there certainly seems to be a great need for bending every effort toward the awakening of parents to an added realization of the urgent needs of children and of youth.

Children's Week as it is planned for the local church observance is proving a most effective agency for challenging the attention of parents and of arousing those that are indifferent to a renewed consciousness

of responsibility for the well-being of their children.

As was stated above, the individual church is the objective of all of the plans of the program. Two features of special importance will be emphasized.

First. Pupil visitation. The home of every child of twelve and under connected with the church school is to be visited by his church-school teacher at some time during Children's Week. The purpose of this visitation is twofold. The teacher is to give an urgent personal invitation to the child's mother and father to attend that parents' or church-school meeting which is the climax of the Week's activities. Then by this visit the teacher is to

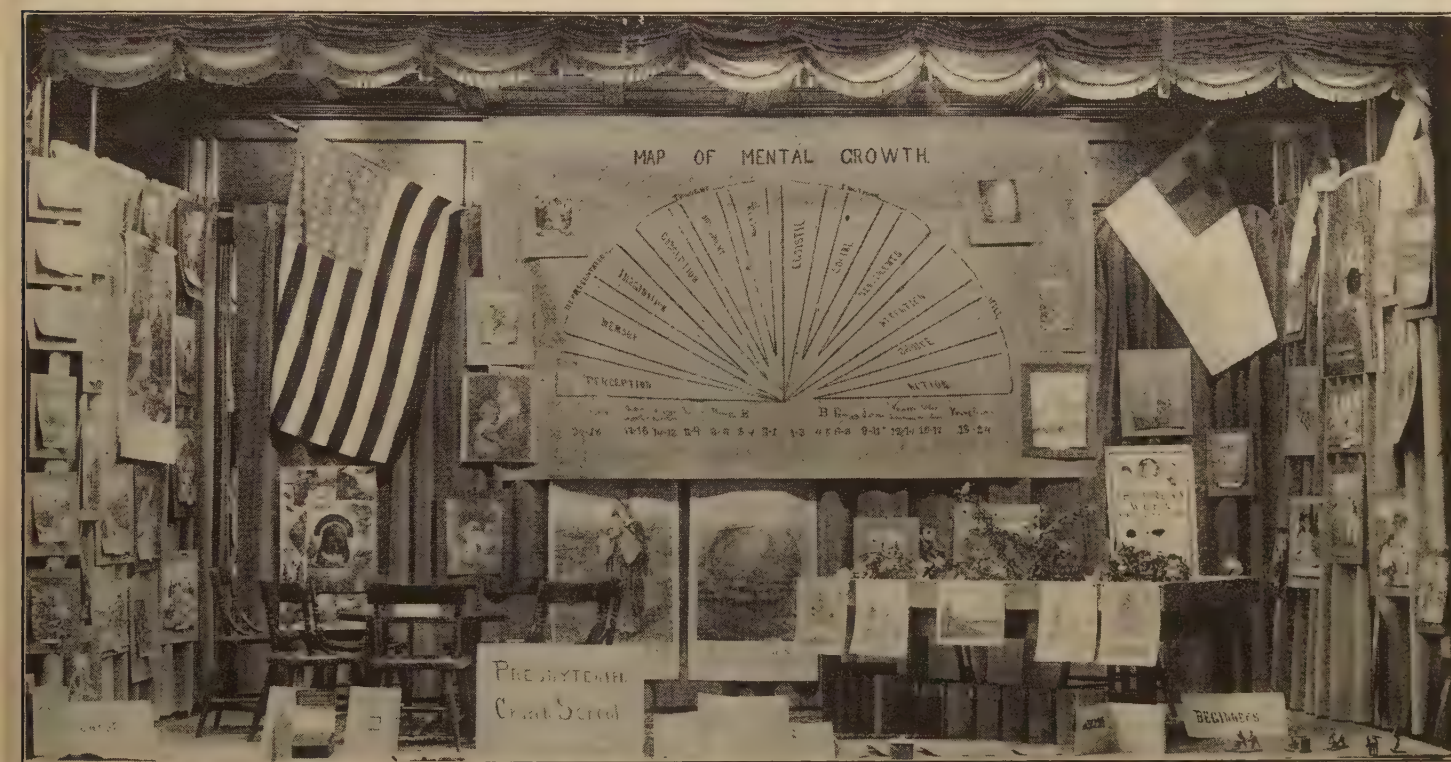
become better acquainted with the home and thus relate himself more closely to it.

Second. The great objective of all of the effort made in connection with Children's Week is the meeting of parents and of church and church-school officers. The purpose of this meeting is to urge upon the parents three elements that enter into the lives of their children which demand their careful attention. This year the three points to be discussed are "The Community Play Life of Children," "Sunday with the Children in the American Home," and "Physical Equipment for Children in the Church." A program has been outlined providing for a discussion of the topics named above. At the close

of the meeting some one "forward step" will be taken in the interest of the children.

Last year the slogan adopted by the denominations was "Give More Thought to Children." The new slogan is "The Race Moves Forward on the Feet of Little Children." These are the words of Herbert Hoover who, perhaps more than any other living man, has served the world's children. Leaflets on arrangements and on the three chosen topics have been prepared and may be secured from the various denominational headquarters listed above. (Plans for Congregational schools will be found in the April number of *The Pilgrim Elementary Teacher*.)

How Children's Week Was Observed Last Year



Children's Week Exhibit in Glen Falls, New York

Children's Week in New York State

By Elizabeth Harris

LAST year Children's Week was much more generally observed than in any preceding year. This of course was to be expected. Each year should have the cumulative effect of the work which has been done in preceding years.

There are several outstanding things about last year's observance.

1. The unusual publicity which was given the week by agencies outside.

[a] The Newspapers were more than generous.

[b] The Window Space given by some of the largest stores in

villages and cities was one of the most gratifying as well as one of the most helpful things that was done. The amount in dollars and cents that this was worth could not be estimated.

[c] The Cooperation of Chambers of Commerce and kindred organizations, emphasized the universality of this movement for the welfare of children.

[d] The contributions of the billboards of one of our largest cities was an unexpected contribution.

[e] A State-Wide Poster emphasized the extent of the movement.

2. The Simultaneous Preaching of Ser-

mons on the Religious Education of Children by the ministers throughout the state made a deep impression. The very fact that all denominations all over the state emphasized its importance at the same time, added greatly to the force of each individual message.

3. Community Parents' Group Meetings was one of the outstanding activities.

4. The Results Were Worth While. It is of course impossible to tabulate the results of a movement of this kind. However, there were some tangible results which were gratifying; among them were the following:

[a] The organization of several City Associations of Children's Workers for mutual help and conference.

- [b] The launching of a campaign to interest parents in the religious nurture of their children.
- [c] Better equipment in the Children's Departments of the local church schools.
- [d] The arousing, to some degree at least, of whole communities, including Jews and Catholics, as to the need of reaching the children with a religious message.

Children's Week Display, 1921

FIRST PRESBYTERIAN CHURCH SCHOOL OF RELIGION, GLENS FALLS, N. Y.

Display appeared in a leading dry goods store.

Display appeared for one day—10:30 A. M. until midnight.

Picture taken *after midnight*, owing to glare of electric lights.

Other window displays same afternoon, in other stores: Christ Methodist Episcopal, Wesleyan Methodist, Baptist, Episcopalian, Friends.

Display pictured here prepared by the superintendents of Beginners and Primary Departments, with assistance of Director of Religious Education, and department helpers.

Live models. For half hour in afternoon beginners, with their teacher, secretary and sand table teacher, demonstrated a complete Sunday program, with sand table used for part of the time. Following this came a group of primary children, with their teacher, giving the primary angle.

Cost of display. Less than a dollar. Work donated. Material hauled by volunteer autos. The property room of the store was put at the disposal of the committee decorating, and the window display trimmer was offered as a helper.

The Committee making the display was much pleased with the result.

The children were delighted. One remarked, "We did just what we do on Sundays." Another said, "We were so interested we did not notice the people looking at us."

The store itself was generous in help.

The newspapers gave liberal spacing and flattering accounts of the week's work and the displays.

Note variety of material used—up-to-date equipment, record cards, lesson helps, carton of envelopes for weekly contributions (all the children of this church are given such a bundle of duplex envelopes, *very small ones*), up-to-date books, and a *Revised Version Bible* open in front of junior display.

Committee making this display is anxious to repeat the effort another year.

Plans for 1922

The plans for the coming year are very similar. The time APRIL 30 to MAY 7,

has been set aside as COMMUNITY CHILDREN'S WEEK.

While several denominations will stress Children's Week in the local church, the entire emphasis of the State Association will be on the community side. That is, while in a local church the effort might be made to arouse a deeper sense of responsibility for better training for their own children, the effort of the State Association and its auxiliaries will, in so far as they touch the local church, seek to make it see its responsibility for all of the children of the community.

So far as the plans are definitely formed now, they include:

A poster which can be used all over the state.

The holding of Community Parents' Meetings.

A one or two day Community Institute for Children's Division workers.

Putting on a Children's Week Pageant wherever possible.

Publicity through the use of billboard, newspapers, store windows, etc., etc.

A special original story given to newspapers throughout the state, stating the purposes and plans of Children's Week and seeking the cooperation of all interested in children.

Children's Week in a Small Town

By G. A. Simmons

THE exercises in observing Children's Week proved to be the most interesting and helpful activities to both young and old our school has engaged in for years. Several weeks in advance the Workers Council appointed committees, laid plans, and went to work for this occasion. It was decided to have Church School Day as the culmination of the programs of Children's Week. The following program was carried out:

Sunday, April 24th, 11 A. M., sermon to boys and girls by the Pastor. At 3 P. M., a Community Welfare Conference was held. The discussion centered around the reports of the "Movie" Visitation Committee, which for a week or more had attended the local theaters to ascertain the kind and character of films displayed, the general tone, effect, etc. So much interest was manifest that the committee was instructed to further cooperate with the movie managers in formulating a constructive program for child welfare. While this conference was in session a "Story Hour" was held in the basement rooms for the Junior, Primary, and Beginners' Departments, each being provided with story-tellers to suit. Following the Welfare meeting and Story Hour, both old and young were to meet on the parsonage lawn for out-door recreation and a community sing, but rain prevented. At the Sunday evening service the general subject "Our Children and Religion" was treated under the topics "Starting Our

Children Right in Religion," "The Church School and Our Children," and "The Public School and Religious Education" by educational leaders in the town.

Wednesday evening the meeting was especially for parents. Our pastor presented reasons "Why Methodists Believe in Baptizing Children."

Friday night brought perhaps the most enjoyable and profitable event of the week, the Father and Son Banquet. About ninety sons between the ages of twelve and eighteen were present with their fathers or "next best adult friend." One of the fathers served as toastmaster, and the boys of several church-school classes furnished an amusing program of stunts. One of the boys responded to the toast, "To Our Fathers," and one father to the toast, "Who Shall Be Father To My Son?" The Orchestra Class furnished music. The banquet was served by the ladies of the Missionary Societies of the Church.

Sunday, May 1, after the regular church-school lessons, a processional of the different departments entered the church auditorium by different doors for the Church School Day program. The chief features of the program were an address, "America's Need," and a pageant, "To Whom Shall We Go?" in which many children took part. Lastly came the offering for the Conference church-school work, \$140.

All of the week's meetings have been well attended and received the hearty support of the church. Many good results are already manifest, one of the best of which is the spirit of cooperation evinced by the movie managers. They too are concerned about children, and anxious to cooperate in a thorough going welfare program. The committee have under way other plans also for bettering conditions in other activities affecting children. We are glad that we observed Children's Week.

Children's Week in Colorado

By Jennie R. Shaw

WHEN I tell you that Children's Week in Colorado last year went even beyond my greatest expectations, you will know it was far-reaching and the plans most nobly worked out. The splendid manner in which the details were carried out by the County Children's Division Superintendents, evinces their vision, worth and loyalty.

The fine cooperation of all organizations interested in the welfare of children gave impetus to the program. Through the State Mothers' Congress and Parent-Teacher Association, the meetings of their auxiliary associations held during Children's Week, or near that week, presented topics on *The Spiritual Needs of Children*, and through the Children's Division of the counties and state, speakers were provided

for over one hundred such meetings. Sixty-six meetings were provided for in the city of Denver alone, and large groups of parents not reached by the churches received through these meetings the message of the week.

All counties planned community Story Hours for the children for many communities. Over two hundred and fifty were reported. Thirty counties reported Song Festivals in from one to eight centers. I attended both the one in Denver where hundreds of people were unable to secure seats in the City Auditorium, and one in Pueblo. In some towns the Festivals were held in picture theaters, school buildings, Grange Halls, etc., and everywhere the reports of people turned away tell of the interest and enthusiasm. My Children's Week book shows that all newspapers in the state spread broadcast the advent of the Week.

Pageants emphasizing *The Religious Rights of the Child* were used in most counties, the Women's Clubs ably assisting in staging these. I wish I could tell you of the whole towns closing up their business houses during the parades, which often were led by the town band. Mass meetings for all men and women with the message

of the week as the theme were held in every corner of the state. Community Visitation Campaigns tell of the hundreds of homes reached in the interest of children. Reports tell how much the workers of the various denominations were blessed by going together into these homes.

Reports of parents' and teachers' conferences came from many counties; the discussions following were most illuminating. In a large number of towns, store-windows gave great display to church-school materials and handwork. Handmade posters showed great originality and added to the Week's advertising.

Child-welfare clinics were conducted by communities and were led by doctors, nurses, teachers and parents. Two communities report a day of prayer for the spiritual nurture of children in all Christian homes of the communities. Three towns report parents' visiting day in public schools as a feature. Through the motion picture distributors a better type of pictures for the Week was secured, and every theater in the state advertised the Week. We cannot estimate the value of this, and still better results could have been obtained had there been more worthy pictures to release, and more men and

women with a vision of what might be done.

We can't tell it all. Through the local school program of parties, story and game hours, sermons by the large majority of pastors, we know that the message of the Week must have gotten into thousands of hearts hitherto unreached. So many wrote, "We see results already, not only in the touch upon children, but the fathers and mothers." Equipment of all kinds was reported as being placed in various schools.

Story of Children's Week in Indianapolis

By Mrs. Joseph L. Stacy

I HAVE long been zealous concerning all child-welfare organizations, working for the uplift of the children of our land, being especially interested in the child's religion regardless of creed, class or color.

Therefore the broad program outlined by the International Sunday School Association for the annual observance of Children's Week has always appealed to me, although I never had the opportunity to develop it until the year 1921—the fourth



Children's Week in Indianapolis. Pageant and Song Festival

year of its existence. Because our great city had so long neglected the task, it was with a faint heart that I undertook to act as general chairman. But I made two discoveries which proved to be secrets of success.

First, cooperation. I was attracted to a leaflet giving the names of all organizations and the way in which each might contribute to the observance. Making an effort to get in touch with the leader of each local organization, I found all not only willing, but eager to participate.

About six weeks before the celebration, a luncheon was planned at the Y. W. C. A. An invitation was sent to the city's outstanding workers with children. An enthusiastic group responded. After a happy lunch together, the Association program, (local church and community) was outlined in crayon on large sheets of white paper, in order that we might choose what features were most necessary to present. I had not dreamed of attempting the entire program, but all agreed that the city needed the awakening influence of it all.

"But can we do it?" I asked.

"We can if we make ourselves God's instruments," replied a young mother who was not only a consecrated Christian, but an active club woman and a former kindergarten teacher in a public institution.

That was my second secret—Prayer. We had opened our meeting with the Scripture story of our motto. "First the blade" followed by a season of prayers in which every woman present uttered a sentence of petition for Divine wisdom, strength or vision. If our success was unusual we give Him the praise.

The committees were appointed and all worked with untiring energy and zeal. The chairman of publicity set about immediately to plan posters and procure pictures and interesting items for the newspapers.

The wife of the General Secretary of the Church Federation was selected to promote the local church program, which included a sermon by the pastor, a children's story-hour and a parent's supper with conference to discuss plans for a possible Parent-Teachers Association in every church. Through her efforts there were scores of sermons preached, a number of parents' meetings and sixty-five story-hours, many of which were followed by games and refreshments.

The stories were planned by the superintendent of the Sunday School Association and a typewritten copy sent to the chairman of every school desiring one. The list included a funny story, a world story, and a Bible story for each department. The superintendent of the children's room of the Public Library was especially kind in her search for suggested stories and games.

The Educational Committee did its work through the Merchants Association, which

sent a letter to every merchant handling children's goods, requesting a display of not only children's wares, but our announcement posters, our colors, green and white, signifying growth and purity, and our emblem, the Four-Leaf Clover. The merchants were generous in granting our requests. Special educational exhibits were allowed in four windows.

District mass meetings for parents were planned by the Adult Superintendent of Sunday School Association, assisted by the president of the Public School Parent-Teachers Association. A Speaker's Bureau was arranged in the County Office to furnish talent for various programs. Nine of these meetings were held simultaneously on the first Sunday afternoon of Children's Week.

Perhaps the most spectacular events of the week were the motion picture plays given by the "Photo-play Indorser's Board," who cooperated in a splendid way with the Parent-Teachers of the public schools, arranging a series of children's matinees in ten different communities, presenting *Cinderella*, *Twinkle, Twinkle Little Star*, *Aladdin's Lamp*, and *Little Red Riding Hood*. It was a wonderful opportunity for the children to see clean pictures throughout the week, there being a matinee each afternoon in at least two

districts and one downtown performance on Saturday morning. By permission of the Superintendent, the schools were dismissed early on the day of the special matinee in each community, the teachers acting as chaperones and the mothers acting as hostesses.

In order to obtain control of the theatres, the Board was obliged to purchase the entire number of theatre seats, depending upon patronage for reimbursement. About five thousand children attended the performances, more than one thousand poor children being admitted free. All Producers and Exhibitors were keenly interested, kind and courteous. Our manager purchased enough tickets to supply all the crippled children in the City Hospital. The board was also kind enough to furnish two slides, gayly decorated with pictures of flowers and little children, and giving messages from the religious-educational program of the Marion County Sunday School Association. These were exhibited at each performance.

As an advertising agency, the crowning event was the May Day Pageant and Song Festival held on Sunday afternoon, the last day of Children's Week, in Monument Circle, six thousand children participating.

To the chairman of the Pageant Committee and twelve able women who acted as her captains all the credit of the day is given. They were loyally assisted by the Boy Scouts, the Girl Scouts, and Camp-Fire Girls.

For permission to use the Circle, a letter was sent to the Mayor who directed the committee to confer with the Board of Public Works, the chairman of which was president of the Child-Welfare Association. The Board was most gracious in its consent, using every effort to assist in the service. Very early in the day, the city traffic gates were placed at the entrance to each of the four streets approaching the Monument. Policemen were stationed to direct throngs of automobile drivers, who constantly inquired, "What is this that can block the city streets?"

"The Children's Sacred Festival," was the answer.

Relays of Boy Scouts acted as guards. Many street urchins were attracted saying, "What is this thing?" "Can I be in it?"

For a double program, the children were arranged on both sides of the Monument, in two sections of three thousand children, each seated on the great broad steps. Camera men were busy everywhere taking pictures which were afterwards exhibited at the Circle Theatre.

The afternoon was opened by the News Boys' Band, stationed between the two groups on the top Plaza. Their numbers were interspersed with the Christ Church chimes ringing in the steeple of the little stone church across the street.

At a given signal, the Shortridge High School Brass Quartette on one side and the

Suggestions to Local Church School Workers

1. Call a meeting of all officers and teachers of your church school.
2. Explain the purpose of and plans for observing Children's Week, and make arrangements for observing the Week in your own church and school. (See suggested program on page 326.)
3. Appoint some one to communicate with your Community Leader and become acquainted with plans for observing the Week in your Community. Arrange to cooperate fully with such plans.

If such person is unknown, communicate with the Children's Division Superintendent of your Township, District, State or Province, and learn the name of the Community Leader. If no such person has been appointed, offer to secure the services of some one to act as Community Leader, secure the literature for Community Leaders, and proceed to organize at once for the observance of the "Week."

4. If possible, arrange for conserving the results of Children's Week by the appointment of a Follow-Up Committee to arrange for holding the new pupils gained, for the purchasing of new equipment, for introducing graded lessons; also for the purpose of organizing a teacher-training class or a parent-teachers' association.

Manual High Brass Quartette on the other, began the strains of *Praise Him, Praise Him, All Ye Little Children*. The children arose, their voices in unison echoing sweetly in the open air, greeting hundreds of spectators.

Then all heads were bowed for a short invocation by a pastor on each side. Two little girl soloists, one on each side also, accompanied by harp, violin and cello, sang *I think When I Read That Sweet Story of Old*, the children adding a refrain, *I Love Him*. For the finale, two hundred juniors who had been seated in groups of

fifty on each of the four corners, unfurled foreign flags and approached the center singing the verses of *The World Children for Jesus* while the thousands of smaller children joined in the chorus.

When the Song Festival was over, the News Boys' Band stood playing *Onward Christian Soldiers* as they marched down the steps, around and around the Circle followed by the Scouts, the Camp-Fire Girls, the gay flag-bearing juniors, and the children two by two, until all had been ushered out, never losing the spirit of worship and perfect order.

What was the effect on the strangers who viewed it? Listen to some remarks of by-standers. "Is this just for Indianapolis?" said one. "Oh, no! Children's Week is being observed all over the United States and Canada," replied another, who had probably heard a sermon or attended a parents' meeting. Said one traveling man to another standing on a Hotel Balcony, "I did not know there was anything like this in the world. Just look at that little girl-scout, she wouldn't move for anything. I am going right home and get my kiddies in church school."

Organ Recitals for Children

ORGAN Recitals have an important place in the musical life of the church. The character of the recital must vary with the occasion. There are, in general, three occasions for organ recitals in church. The first is the preludial or post-ludial recital, that is, a recital at the beginning or at the close of the church service. In this recital, the character and conduct of the music is regulated by the character of the service which it precedes or follows. The second occasion is the organ recital as a separate event. Here the musician is rather more free in his choice of material. He will do well, however, to have in mind a few important considerations. In other words, he will afford the listener opportunity to hear and enjoy good music (how little chance people nowadays have or take really to relax, be receptive, refreshed and benefited). He will glorify the organ—this noble instrument which most often is merely a servant in the church. He will make a definite contribution to education and appreciation in music. The third occasion is the recital for children.

We take the children as children, not as grown-ups. It is well to have the recital as informal as possible. The children are curious; so we let them ask questions about this strange instrument: the keys, wires, stops and pipes. Recently one lad waited patiently until the end of the recital and all the others had gone so that he might go with the organist down into the cellar and see the organ motor and the generating apparatus. Sometimes it is wise to change the order of the program or even to play something which had not previously been selected for the sake of following out and fully answering a worthwhile question.

Through the music we appeal to the natural instincts of the child. He has imagination; so we play him *Of a Tailor and a Bear*, telling him the story so that he may easily imagine, as the piece is played, the tailor busy with his needle and whistling a little tune, disturbed by a bear ambling down the village street. He hears the

By Harry S. Mason

sound of the hunting horn, the growling of the bear and his deep grumbles as he is chased away (not killed necessarily). Then the tailor resumes his work and his tune, remembering the deep growl of his recent visitor. For the little girl we play *The Sick Doll*, hearing its plaintive cry of pain. We take a trip with *The Flying Witch* up into the sky, and with *The March of the Robbers* we go down into the cave where the riches of Ali Baba are. We also go to *The Indian War Dance* where we hear the wild beating on the tom-tom, and the strange tune of the pipe of reeds.

The child is interested in the children of other lands; so we take him to the city of Naples in sunny Italy, and there we see and hear a street urchin who whistles a gay melody, even though he has no shoes, wears ragged clothes and has a hole in his hat through which his shining, black hair sticks out. Through the folk music of childhood he visits many lands.

The child has emotions; so we play music of happiness and joy, dance tunes and lively airs; also more serious music which is easily understood to express deeper feelings.

The child has an intellect and we try to teach him how a tune is the same though it appears in variation form or though it occurs in a single fugue.

Many other of the child's instincts may be ministered to by the skill and adaptation on the part of the recitalist, not forgetting one most important feature. Attention must be paid to the religious instinct. The method is easy. Grieg's *Forest Birdling* can be the occasion for "The thrush preaches his morning sermon" in the words of good St. Francis. *To a Water Lily* and innumerable other pieces represent Nature and God's creatures and make it possible to lead the thought Godwards.

It sometimes makes it more interesting to have the assistance of a story-teller who

may simply tell stories which the children will enjoy, or who may, by previous arrangement with the organist, have a story which will come in the program at the right place and especially suited to a particularly chosen organ number.

The Children's Recital is an occasion when children who are studying some instrument may take part. Not very long ago two children who are students of the violin played solos. Their teacher, a lover of children, gladly came and helped with the music racks and tuning.

Occasionally a singer is available who will contribute a song or two. It may seem wise to have some group singing either of pieces the children know or of one they learn on the occasion. There are available whole song services on definite subjects which are related to childhood.

In the preparation of the entire program it is essential to make a careful selection of material, both music and other things, and to adapt the comment and stories to the grade of the children all of whom must be reached by some part of the program.

Children's Week is a splendid time for Children's Recitals, though of course they may be given at any time. After the music of the organ the group may go to the schoolroom for the "regular party" of games, refreshments and other activities.

A suggestive list of pieces for Children's Recitals follows:

- Indian War Dance, Brounoff.
- Hobgoblins, Williams.
- Waltz of the Mice, Poldini.
- Of a Tailor and a Bear, MacDowell.
- The Flying Witch, Cramm.
- Robber's March (Chu Chin Chow), Norton.
- Forest Birdling, Grieg.
- Promenade Champetre, Wachs.
- Funeral March of a Marionette, Gounod.
- Children's Album, Tschalkowsky.
- Neapolitan Song, Tschalkowsky.
- Spring Song, Mendelssohn.
- National Airs.
- Chopin Funeral March.¹
- Desert Song, Sheppard.
- The Fifers, Dandrieu.
- March of the Magi, Dubois.

¹This composition was asked for by a girl who was then studying it.

Easter in the Junior Department

By Mary Alice Jones

IT was the Sunday before Easter. The junior superintendent called a meeting of the teachers between church school and church. Eight out of the twelve stayed.

"Now, what shall we do for Easter?" she began in a worried tone. "It comes next Sunday, you know, and we must plan something."

There was frenzied discussion for a few minutes.

"I have *never* known what to do on Easter," one of the teachers said, and the group agreed with her. Finally it was decided to ask the pastor to talk to the boys and girls for ten minutes on "The Meaning of Easter," and the teachers gave sighs of relief as they went away.

This was all the preparation that was made for the Easter season in that department where one hundred juniors came to be taught religion. And the superintendent wondered why the Easter season always seemed to "fall so flat!"

Preparation

It is true that it is more difficult to interpret the real meaning of Easter to the boys and girls than it is to interpret the meaning of any other season in the Christian calendar. For this reason their teachers should not suddenly confront them with the story of the Resurrection, but should, through a period of weeks, lead them gradually to some understanding of its significance.

As an approach to the Easter season, the thought of the worship service for some Sundays should be concentrated upon the life of Jesus. His bravery in the presence of overwhelming dangers, his courage in the face of tremendous difficulties, his vigorous indignation because of the abuse of sacred things, his untiring energy amid countless discouragements, these qualities of virile manhood should be emphasized along with the gentleness, the kindness, the thoughtfulness of the Master. Unless the boys and girls know something of the life he led, the story of his death and resurrection will lose in meaning; but if they are made to know what manner of man he was, they will be able, at least in part, to appreciate the necessity of his death, and the meaning of his resurrection.

Interpretation

It will, of course, be useless to give a theological interpretation of the resurrection to juniors. The simplest and most obvious interpretation should be given at this time, and the deeper, fuller understanding will come gradually as experience is broadened and enriched. Just what does Easter stand for, what can it mean in the lives of the boys and girls for whose religious development we are responsible?

After the crucifixion the disciples were discouraged and disappointed and confused. They knew that Jesus had been teaching the *right* way of living and that he had lived in accordance with his teachings. But in spite of this, he had been arrested, cruelly mistreated, and finally killed by his enemies. It did seem as if right had been overcome by wrong. And that was a very gloomy outlook for the world. But by the resurrection that was all changed. In an amazing manner, the conquered proved to be the conqueror, and demonstrated that, though battling against



Easter Activities for Juniors

Making baskets and filling them with flowers for the sick.

Singing Easter carols at some hospital.

Constructing toys or coloring eggs for children in a hospital.

Planning and conducting an Easter party for the children in the Beginners' and Primary Departments.



tremendous odds, right was ultimately stronger than wrong. This much of the meaning of the resurrection juniors can understand, and to this interpretation they can respond joyously. They know that it is hard to do always the things which they know to be right, and it is a source of inspiration to them to feel when they do the right that they are on the side which is stronger in the long run, though the odds may seem against it at the time. It makes it easier for them to stand against the laughter of the playground and the sneers of the schoolroom, and to espouse the cause which seems the weaker, when these things must be done in support of the right.

But it is always worth while to give to juniors a practical way of working out in conduct any knowledge of and impulse toward good which they may have received. For this reason it is well to explain that since Jesus no longer works upon the earth to do with his own hands the kindnesses which he wants done, he depends upon his followers to do these things for him. Then there should be presented some definite service-activity which boys and girls can do, thus giving a concrete interpretation to this thought. Perhaps it may be some departmental activity, or perhaps it may be only specific suggestions

for individual acts of kindness at home; but surely this season should not pass without providing for the expression in conduct of the feelings of love and admiration and desire to serve which the presentation of the life and death of Jesus will inevitably bring.

Decorations

To come to a more tangible matter, what shall be the scheme of decoration for the department on Easter? Surely with all of the glorious color and fragrance of the spring flowers, we will not use artificial flowers in our departments on Easter. It is a question whether they are ever appropriate for the children's departments; but without doubt they are most inappropriate at Easter. This is the season of life and living green and living flowers. Although it may be necessary to use them sparingly in some sections of the country in early spring, they should replace entirely artificial decorations for the Easter season.

The decorations should be planned, not as an end in themselves, but as a means of bringing about the realization of the aim of the Easter service. Care should be taken, therefore, to avoid over-decoration. Too much or too varied sense appeal will dissipate the attention and so weaken the impression that the service should leave upon the hearts of the children. One central point in the decoration scheme should be decided upon, and everything used should be made subordinate to that point. For instance, if there is a pot of lovely Easter lilies available for use in the department room, that may be made the central point in the scheme, and, instead of a profusion of spring flowers, only potted plants or green leaves may be used to complete the scheme. Or, if there are a great many spring flowers available, colors and varieties that harmonize should be selected and the baskets or vases so placed as to give an impression of orderliness and completeness without stiffness. The boys and girls will probably not consciously criticize the scheme of decorations and may even express approval of a "cluttered up" room; but the fact remains that their attitude toward the service will be strongly influenced by the amount and kind of decorations used.

We are told to "worship the Lord in the beauty of holiness," and there are few things that help more in leading the child to worship than a quietly beautiful room. An atmosphere of reverent joyousness should be the aim of the leader for the Easter service. In this atmosphere the meaning of Easter can best be explained, and in this atmosphere the boys and girls can most readily and most naturally respond to the interpretation given.



The Easter Message for Children

By
Alberta Munkres

FOR, LO, THE WINTER IS PAST;
THE RAIN IS OVER AND GONE;
THE FLOWERS APPEAR ON THE EARTH;
THE TIME OF THE SINGING OF BIRDS IS COME.



THERE is a question in the minds of most teachers as to the real significance of the Easter season to children and the type of message that should be brought to them. Some put the emphasis entirely on the thought of new life as seen in nature: the coming of the flowers, the swelling of the buds, the return of the birds, and the coming forth of the butterflies from their winter cradles. Others strive to familiarize the children with the idea of the immortality of human life by telling of the death, burial and resurrection of Jesus. At the beginning of this discussion let us raise the question, Is it not possible and desirable to make a combination of these two truths in interpreting the Easter message to children?

I believe there is no question as to the advisability of helping children to notice and appreciate the return of life after the long period of sleep. The trees that have shivered in the wintry winds suddenly take on new life and put on their beautiful dresses of green. The seeds that have been sleeping under the snow, deep down in the soil, push their heads up to the light of day. The birds that left for the southland when the chilly winds blew come back with their songs of gladness. The dead-looking cocoon releases from its brown blankets the gay-colored butterflies that flit here and there among the flowers. All nature seems to say,

"For, lo, the winter is past;
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come."

To stimulate such thoughts parents and teachers may well use stories like the following: "The Easter Lily" (*A Course for Beginners in Religious Education*, Mary Everett Rankin); "The Boy Who discovered Spring" (*Why the Chimes Rang*, Raymond. Alden); "Snowflake and Snowdrop" (*Outdoor Story Book*, Carolyn Sherwin Bailey); "The Garden That Awoke" (The King's Highway Series: *The Way of the Gate*, Sneath, Hodges, and Tweedy); "Inside the Garden Gate" (*Mother Stories*, Maud Lindsay).

Seasonal songs may be chosen to empha-

size the same thoughts. The following will indicate the type that is desirable: "Easter Flowers are Blooming Bright" (*Hymnal for American Youth*, H. Augustine Smith); "Old Easter Carol" (*Children's Hymnal*, Eleanor Smith); "Waiting to Grow" (*Carols*, Leyda Publishing Company); "I Know Who Makes the Daisies" (*Worship and Song*, Winchester and Conant); "Nature's Easter Song" (*Song Stories for the Sunday School*, Mildred S. and Patty Hill); "The Bird's Nest" and "Tulips" (*Songs of the Child's World*, No. 1, Riley and Gaynor); "Christ Is Risen" (*A First Book in Hymns and Worship*, Edith Lovell Thomas); "At Easter Time" (*The Risen Lord, an Easter Carol Service*, Book IV, The H. W. Gray Company); "Glad Easter Is Here" (*Songs for the Little Child*, Clara Belle Baker, The Abingdon Press).

Many of the stories and songs lend themselves to dramatic reproduction. Children may play that they are birds returning from the south; they may fly about the room, hunt a place to build a nest, and prepare to make their home. They may nestle down as if they were seeds sleeping in the earth. When they hear the tapping of the rain (represented by descriptive music on the piano) they slowly rise and lift their heads above the earth. As they rise they greet the spring by saying, "'Tis happy Easter Day." They may play that they are fast asleep in their little brown cocoon-cradles. At the call of the music, they rise, spread their wings, and flit about the room.

The children may make a garden in the sand table, by using flowers, twigs from the trees, grass, moss, etc. They may even plant seeds and bulbs so that they can care for them and watch their growth until the sweet flowers appear.

Granting that children get the idea of new life coming at springtime, is there any additional thought that should come to them at this season? It seems to me that the thought of the continuance of life in nature may be made the basis for interpreting the thought of the continuance of human life. Immortality and resurrection, as such, mean nothing to

children, but are there not some fundamental ideas there that correspond to their natural thoughts and experiences?

Children at some time come face to face with death and they come to think of the horrors of it; the loss, the sorrow, the terrors connected with seeing some one placed in the grave, or they come to appreciate the thought that the person is no longer in his worn-out house, but has gone back to live forever with the heavenly Father. It is easy for children to think of people as living on and on. This is shown by the little girl in Wordsworth's poem who repeatedly declared, "We are seven," even though her brothers and sisters were no longer living with her.

There is no more beautiful way of telling the children that the life we begin here is continued forever with God, the heavenly Father, than by using stories of Jesus' return to his Father. The children have heard the stories of the birth of Jesus and the incidents of his early life. They know something of the activities with which his life was filled. At Easter time they might well hear of his going back to his Father. The horror of the death on the cross must not be stressed, but mentioned as an incident preliminary to his return to God. The thought in brief might be given as follows: Jesus came to this earth to live with God's people for a time. He went about doing good. He healed the sick, made the lame to walk, gave sight to the blind, and helped every one who was in need. Even though Jesus was kind and good, there were some people who did not like him and he died on the cross. The friends of Jesus wanted to show how much they loved him; so they laid him in the tomb and they brought sweet spices for his body. They found an angel at the tomb who said, "He is not here; he is risen." He had gone back to the heavenly Father to live with him forever.

If we as teachers and parents would interpret death in terms of life, children would come to see the joy in new life and grow into an appreciation of the words of Jesus, "If ye love me, ye would rejoice, because I said, I go unto the Father."



Easter and a Butterfly Party for Little Children

By L. Arvilla Howe
and Ruth Benedict

THE year's at the spring;
The day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in his heaven—
All's right with the world!

Robert Browning.

The snow has faded away; the pussy willows have put out their soft, grey buds; the first brave bluebird has been seen darting through the bare branches; sap begins to push up through the lifeless limbs of the trees; the sharp pencil-point of a crocus—now here, now there; now blue, now gold—shoots up through a barren brown crust. The death of earth is ended. It is Easter!

The world itself keeps Easter Day,
And Easter larks are singing;
And Easter flow'rs are blooming gay,
And Easter buds are springing.
Alleluia! Alleluia!
The Lord of all things lives anew,
And all his works are living too.
Alleluia! Alleluia!

John Mason Neale.

Lest we forget, the story is revived for us every year; every year we feel anew the mystery and marvel, the amazing antitheses of this wonderful season—at the same time the saddest and the gladdest; the most desolate and the most hopeful; the greatest Darkness and the utmost Light.

Like Christmas, the pure joyousness of Eastertide has found expression in various customs and festivals. For little children it is not so merry a time, perhaps, but it can and should be full of wonderful happiness for them. A realization of its joyous meaning can scarcely come too soon—a realization that without Easter, Christmas itself would be hollow and unreal.

Of these various customs and festivals passed on to us from other days and other lands, not much remains in our Easter celebration but a somewhat chaotic profusion of Easter eggs and Easter Bunnies—yes, and even Easter Hats and Easter Dresses. We would do well to explain quite carefully the symbolism of these perhaps distracting elements and link them in the child's mind—as they were linked in the childlike mind that first originated them—with the immortal message of rebirth.

But it is Nature, after all, who tirelessly tells us again and again this greatest of all stories. The simple beauty of her symbolism reaches the mind of even a little child, if only he is shown the way. Nowhere do we find the story of the Resurrection more beautifully told than in the life of the butterfly and in the coming of spring.

"Pussy willow had a secret
That the snowdrop whispered her,
And she purred it to the South-wind
While it stroked her velvet fur;
And the South-wind hummed it softly
To the busy honey bees;
And they buzzed it to the blossoms
On the scarlet maple trees:
And they dropped it to the wood-brooks,
Brimming full of melted snow;
And the brooks told Robin Redbreast
As they babbled to and fro.

"Little Robin could not keep it,
So he sang it loud and clear,
To the sleepy fields and meadows,
He sang it loud and clear:
Awake! Awake! Rejoice!
Spring is here!
Awake! Rejoice! Be glad!
Spring is here!"

"The Secret" Anonymous.

A Butterfly Party quite naturally suggests itself at this season—a party at which the children will not only see, but be butterflies!

The Invitations

Attractive invitations might easily be made by tracing on blank cards some of the butterflies in the design at the head of this page. If color were used on the wings of the butterflies it would of course add to the charm of the card.

The Decoration of the Room

A little ingenuity and effort will transform the barest of rooms into a very bower of spring, which is the ideal setting for a butterfly party and adds immeasurably to the spirit of it.

A simple way to get this springlike effect is to have small, bare trees placed around the four walls of the room. These trees, standing from six to eight feet high, may be covered with paper buds; either dogwood or cherry blossoms may be used, depending upon whether a white or a pink effect is desired. The Dennison Company has issued a booklet telling how these paper blossoms may be made. Should there be posts in the room they can often be used to advantage and transformed into blossom-laden trees or used in making a more formal trellis effect.

With the walls thus well closed in, the next consideration is the ceiling which must be "brought down." A most charming effect is to have literally a sky of butterflies. Made of a double thickness of crepe paper—in a variety of colors and sizes—these butterflies may be suspended by means of fine black thread so that they hang not more than six feet from the floor. (Dennison's butterfly paper may be used for this.) If the room offers nothing from which to suspend these butterflies,

¹From the *Book of Easter*. Macmillan Company.

²Published as a song. Music by R. Huntington Woodman.

fine wires may be stretched across from side to side.

Here then is a bower of spring. The bare room of plaster and yellow oak is no more. The children have come to complete the picture. Now the party can begin!

The Games

1. Changing into Butterflies

An enchanting game of "Changing into Butterflies" comes first. For this it will be necessary to refer to a book by Eleanor Smith entitled *Songs for Little Children* (Part 2). On page forty-eight of this collection is a song called "The Caterpillar."

The children form a circle. One child is chosen and is taken mysteriously out into another room (or behind a screen). Here she secretly acquires a pair of butterfly wings. But, of course, before she is really a butterfly she must first be a worm. A piece of soft, brown cloth—two or three yards in length—is spread upon the floor. Crawling entirely under this cloth she acts out the part of the caterpillar and while the children sing

"A creeping thing upon the ground
Crawls sad and slow a weary round . . .
etc.,"

she creeps into the room. But when they come to the line,

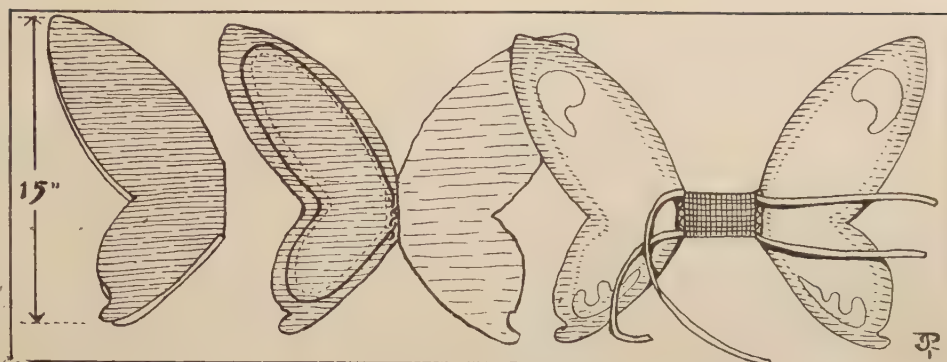
"And then comes out a butterfly"

she thrusts off the dull, brown covering and, spreading her wings, "Sails away in airy flight" while the children sing,

"O there it is! O see it fly!
A lovely, lovely butterfly."

Each child must have her turn in changing into a butterfly.

A pair of wings, it will be seen, must be provided for each of the children. The accompanying sketch shows just how these may be made. Use Dennison crepe paper, preferably the lighter shades. It requires the whole width of the paper to make *one double wing*—the folded edge being turned toward the body of the butterfly. Each piece of crepe paper is ten feet long. Tak-



ing fifteen inches to one wing, it will be possible to cut eight wings (or four butterflies) out of one piece of the paper.

Cut out one wing (double). Open it flat on a table (single). Paste Dennison's *white covered wire* one inch from the edge on half of the wing; join the wire in the center. Put more paste on the one inch margin outside of the wire; fold over the other half of the wing and press firmly together. This completes *one wing*.

When the second wing is made in the same way, fasten the two together with a little link of white tarlatan or mosquito netting as shown in the sketch. To this are attached strings which tie around the arms at the shoulders and hold the wings in place.

2. Weaving the Cocoon

In this game the children weave a sort of cocoon. To do this each one must be provided with two green leaves, about eight inches in length, cut out of green muslin. Around the edges of these leaves punch holes fairly close together, going through two thicknesses at once so that the pairs may match. To each pair of leaves attach a green cord which, like a shoelace, has a tag on each end. Such cords may be procured at any kindergarten supply place. Even the littlest children find no difficulty in weaving the cord through the two holes and over the edge and so on around the leaves.

3. The Hunt

A hunt for butterflies is announced.

Divided into two groups the game becomes a contest between the two sides to see which can find the most butterflies. The little green cocoons that the children have just made now prove very useful as bags in which to put the captured butterflies. It will be necessary to supply a quantity of gay colored butterflies for this game. These may be easily cut out of kindergarten (or pinwheel) paper. It has a high glaze and comes in many colors.

4. Flying to the Rose

There must be *ten* quite sturdy butterflies for this game, five of one color and five of another. They may be cut from butterfly paper made by the Dennison Company. It is better to make them double in thickness by cutting out two and pasting them together.

Also, there must be provided a large rose from ten to twelve inches in diameter. Using a shallow tin basin as a foundation the pink paper petals may be made to curl over the edge from both the outside and the inside, while deep in the center a bit of yellow marks the heart of the rose (see sketch).

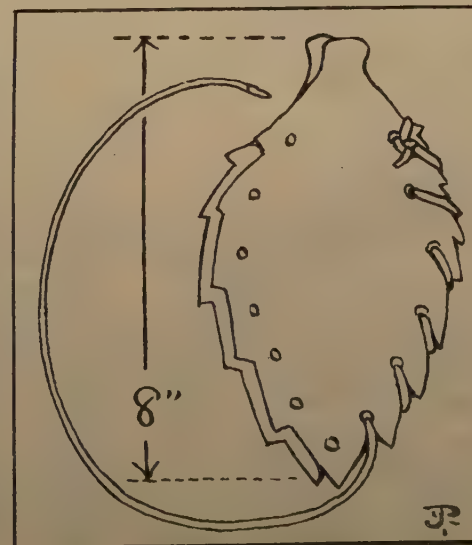
The game assumes the nature of a race. The children remain divided into two groups but this time are seated in two parallel lines with a wide aisle between. A member from each side is chosen and given *five* butterflies. These two racers now stand at one end of the aisle placing their butterflies on the floor beside them. On signal they each pick up one of the butterflies and "fly" with it to the giant rose that lies on a table at the opposite end of the aisle. The butterfly must be placed on the rose; then back for the next, and so on, breathlessly, till the winner places his fifth butterfly on the rose and claims a credit for his side. Two other members are then chosen and the game thus proceeds.

5. Fly Round and Round

A song for this last game may be found on page 290 of *Games for the Playground, Home, School and Gymnasium*, by Jessie H. Bancroft. The words of the song given below might be set to any simple tune if the book should not be available.

"Fly round and round the village,
Fly round and round the village,
Fly round and round the village,
As we have done before.

(Continued on page 342)



How Tippytoe Went to the Party

An Easter Story for Little Children

By

Julia Logan Archibald

APRIL came—April with blue skies, leafy trees, gentle showers, and sunny hours.

Two of the March babies were half-grown now, and were sitting at the door of their home. Their names were Pittypat and Tippytoe, and their mother thought they were the prettiest babies that had ever come into the world.

Do you know what they were? One was gray and white and the other was white and gray, and they both had soft pink noses that wiggled most of the time.

Now I'm sure you know what they were. Their home was under the ground and had a long hall like a tunnel leading to the warm living room where they had been born.

Today was a lovely day and their mother had gone away on business, giving them permission to go out for a little while to play. But they had gotten only as far as the door. Tippytoe didn't feel at all brave.

There was a little brown slick thing showing at the side of their tunnel. Pittypat had often wanted to nibble it but his mother wouldn't let him. She told him that it was a bulb and that there were many other bulbs, and that, if he waited, lovely leaves and flowers would grow out of them into the sunshine, and that the leaves would be much nicer to nibble than the bulbs.

He told Tippytoe about them and persuaded him to go out to help find the flowers. They crept out and looked all around, their ears pointing straight upward.

They were in a little wood and beyond the wood was a green lawn and beyond the green lawn was a white house.

Tippytoe found wonderful things and fearsome things at every step. There were leaves like green ribbons coming up out of the ground and Tippytoe wanted to know if they grew out of the bulbs, but Pittypat, the bold adventurer, said, "Yes, but they weren't flowers," and led on straight out of the wood.

On the lawn, on the other side of the flowering quince, were more ribbon-like leaves, and these had flowers in the midst of them—long golden trumpets with collars on.

But there was something else. They were large and oval, in wonderful glowing colors, and there were several of them dotted about among the jonquils (for those were the flowers that grew out of the bulbs).

Tippytoe was wonderstruck. He nosed all round a beautiful red one and said, "Are these the flowers? Which ones are the flowers, and grow out of the ugly bulbs?"

Can you guess what they were? For a moment even Pittypat was puzzled. Then he remembered something his mother had told him. "No," he said, "these are eggs. Eggs are another kind of bulbs. Things grow out of them—things with wings."

No telling what else Pittypat would

have told, but just then something happened. They heard merry shouts, and suddenly there were little boys and girls all around them, looking for the bright-colored eggs.

In three bounds Pittypat was back in the woods, and safe. The children saw him flash by and clapped their hands crying, "An Easter rabbit, an Easter rabbit!" Tippytoe had learned only one lesson and that was, when in danger, to flatten himself out on the ground and lie perfectly still.

This he did. In the woods it might have hidden him, but a little white and gray rabbit stretched out on the green grass was very plain to be seen and the children saw him before they found the eggs.

They shouted with glee and a little golden-haired girl named Alice cuddled him in her arms and ran with him back to the house where there was an Easter party.

Poor Tippytoe's heart beat so fast that he heard it and didn't know what it was. He thought the world had turned into a great big drum.

The children were wise and kind. They knew how frightened he was and they let him alone at first. After a while he began to peep over the side of the basket they had put him in, and every now and then, when he thought nobody was looking, he nibbled a little piece of the juicy lettuce they set before him. He liked it as well as they liked their ice

(Continued on page 342)



Book Reviews

Amos, Prophet of a New Order, by Lindsay B. Longacre.

The Christian In Social Relationships, by Dorr Frank Diefendorf. The Methodist Book Concern, New York, Cincinnati. 75c. each; by mail, 80c.

TWO companion volumes in the Life and Service Series of elective study courses for young people and adults in the church school. In the first volume Professor Longacre has presented a strong, vital study in popular form of the personality and message of the prophet Amos. In connection with the prophet's message he asks and answers two questions, namely: (1) How far do the same or similar subjects concern us today? (2) How far do the prophet's words apply to present-day conditions? In style the book is as vigorous and interest-compelling as it is morally significant and vital in content.

In the second volume Doctor Diefendorf presents in concise form a series of studies concerning the proper Christian attitude toward modern social problems, such as public education, working conditions, wages, public health, amusement, the treatment of criminals, politics, world progress and the ideal of the kingdom of God. *The Christian in Social Relationships* will be found to be an informing, thought provoking and religiously stimulating discussion which should aid earnest men and women in discovering what Christianity teaches in regard to social duties and responsibilities.

Hebrew Life and Times, by Harold B. Hunting. The Abingdon Press, New York, Cincinnati. \$1.25; by mail, \$1.35.

A very readable and richly informing study of the daily life of the Hebrew people, their ideals of righteousness and truth, and their thoughts and beliefs concerning God, furnished as a textbook in Old Testament history for week-day schools of religion.

The Untried Door, by Richard Roberts. Womans Press, 1921. \$1.50:

Many books have appeared on the social teachings of Jesus, but this, under a unique title, must rank with the best of them. The author has gone to the heart of the most significant passages in the New Testament and has found the social gospel to be inherent in Christianity itself. To him the common expression "the social application of religion" is meaningless. "The act of repentance," Mr. Roberts says, "would set a man right with God and his fellow; not set him right with one by setting him right with the other but set him right with both at one stroke by giving him a change of heart." The social revolution is involved in Jesus' moral challenge to repent. But the common tragedy of revolution due to unrelieved destructive impulse, is precluded in a repentance which carries with it "a new rule and plan of life." The essential thing in Christian faith is "the will to

face life on the assumption that God is love."

The social fact that cuts deepest into our life, which even students of the New Testament seldom grasp, Mr. Roberts sets forth with startling clearness. "The one thing that is clearly no longer possible (even if it ever was) is for a man to try to 'cut out' of this welter and save his own soul. He cannot so lightly escape the vast common collective guilt. . . . Personal salvation and social salvation belong indissolubly to one another. It will be characteristic of a Christian society that it will not leave the great tasks of forgiveness and restitution to its individual members. It will express its own soul in great collective acts of atonement."

The Untried Door is a new kind of Bible study book which study groups in churches and colleges and Christian Associations are sure to find of inestimable value.

Blackboard Efficiency, by R. F. Y. Pierce. Fleming H. Revell Company. \$1.50.

Twenty-five years ago a Tour Party en route to the National Convention of the Christian Endeavor at San Francisco held a wayside service at a Rocky Mountain station while the train crew and engines were changing. Among the speakers was a young clergyman from New York City who illustrated what he said to the little circle of railroad employees and passengers by tracing lines in the desert sand beside the railroad right-of-way. His simple sand-drawn illustrations made a deep impression on those who saw and heard him, as did the religious chalk talks which he later gave before crowded audiences at the great convention.

The artist clergyman was the Rev. R. F. Y. Pierce, author of *Pictured Truth, Pencil Points*, a handbook of blackboard and object teachings, for *Pastors and Teachers*.

Users of blackboard illustrations will welcome another book in the same field and from the same author. In *Blackboard Efficiency* Doctor Pierce presents no untried theories nor elaborate pictures, but a wealth of simple outlines, symbols and sketches, easy to draw and designed to stimulate the imagination and to aid in driving home the truths of many Bible talks and lessons.

(Continued on page 339)

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Current Motion Pictures

REVIEWED BY ELISABETH EDLAND



Courtesy of National Non-Theatrical Motion Pictures

Church of the Nativity

IN *The Screen* for December, 1921, D. Hagerdorn says:

"God has spoken to man 'in divers manners,' Hebrews 1. 1. For more than two thousand years it was in visions, and what he said to the patriarchs was transmitted from man to man by word of mouth.

"Then Moses, inspired by God, recorded the word in writing. He had not invented this wonderful art. Idolaters and believers had been using it as they used the first attempts in other arts, architecture, music, poetry, for vain and evil purposes. But the writing of Moses, together with the craftsmanship of the tabernacle and the elaborate rites of public worship, now sanctified the human arts, as it were, by putting them to the direct use of the gospel.

"Since then, the gospel has been proclaimed not only by the spoken word, but by the inspired pen of prophet and apostle; by the harp of the singer; by the pencil of the architect, the chisel of the sculptor, the brush of the painter; by the church organ, the printing press and every newly invented mechanism.

"What is next?

"The present generation has seen the birth of a new medium of expression, still an infant in age, but already a giant in size and power. At first regarded as an interesting little toy, the motion picture has, within a few years, become the fifth largest industry of our country. It is more than a new art. It is a world language, a merger of all the arts, presenting the thoughts of man, fact and fiction, on a scale undreamt of even by our old friend the printing press.

"The millions who crowd the movie houses every day are there because of this

world language which, though still in the making, is far more readily understood and has a more immediate appeal to them than a lecture, a book, or the product of any other art."

Jerusalem, the Holy City. 1 reel. Exchange, National Non-Theatrical Motion Pictures, 232 West 38th Street, New York City. A Burton Holmes scenic, particularly interesting to the church at Easter time.

Rent Free. 5 reels. Exchange, Famous Players-Lasky Corporation, 729 Seventh Avenue, New York City. Wallace Reid and Lila Lee. In part 2, cut subtitles containing "What the devil" and "darn." Struggling artist meets struggling girl writer and after several amusing complications it develops she is stepdaughter to a woman in whose house the girl has taken refuge from a nagging landlady, while he is the independent son of an attorney who defends the owner of the house. Comedy-Romance.

Miss Lulu Bett. 5 reels. Exchange, Famous Players-Lasky Corporation, 729 Seventh Avenue, New York City. Theodore Roberts and Lois Weber. In part one, cut scene of child stealing cake from table. Story of devotion to duty of girl as she served her sister's household, which won for her the admiration and love of a worthy suitor.

Sunshine Hour with the Children of Japan. 1 reel. Exchange, Community Motion Picture Service, 46 West 24th Street, New York City. Walk down Main Street, duster peddler, basket-weaver, Japanese Movie Houses, gymnastics for boys, goose-step, taking baby to the park, one idea of football, gold-fish peddler and where he bought the fish, varieties of calico, fan-tail and lion-head fish, women diving for oysters, fishermen.

The Indian Empire. 1 reel. Exchange, National Non-Theatrical, 232 West 38th Street, New York City. Indian Empire three and three-quarter million square miles, all kinds of climate, Himalayas source of all its rivers, Indus Ganges

valley, Deccan region; chief crops are wheat, millet, picking tea in Ceylon, raising jute; over eighty languages spoken in India, political divisions, fifteen British provinces, native states governed by native princes under supervision of England, historic buildings of Delhi; Taj Mahal, the treasure of Agra, building of marble inlaid with stones, religious procession in Tanjore.

A Fairy Foreland. 1 reel. Exchange, Famous Players-Lasky Corporation, 729 Seventh Avenue, New York City. Adaptation of Tennyson's poem, "The Brook." Views of brook and quotations from poem.

How Are Your Teeth? Healthogram. ½ reel. Exchange, National Non-Theatrical Motion Pictures, 232 West 38th Street, New York City. Necessity for caring for the teeth in childhood, even the savage cleaned his teeth, cleaning inside top and bottom, the toothbrush brigade is death to germs, take good care of your teeth and they will take good care of you.

Bee Culture in Sweden. 1 reel. Exchange, National Non-Theatrical Motion Pictures, 232 West 38th Street, New York City. Old and new style of beehouses, white cells filled with honey and capped with wax, queen bee lays over 50,000 eggs a year, yearly "swarm" when the queen leaves her home and takes nearly all her workers with her, transferring bees from one hive to another, collecting honey, new methods of bee raising as compared to the old.

How to Study the Life of Jesus

(Continued from page 319)

their hearts "burn within them" as they walk with him, and they should not leave it until they also comprehend and aspire to "the joy that was set before him," the sufficient reward for devotion and sacrifice. Then they will appreciate and love Paul's wonderful poem in the thirteenth chapter of first Corinthians, exalting Love as the Greatest Thing in the World, and they will sing with new enthusiasm Matheson's hymn, "O Love that wilt not let me go." There will be self-chosen projects through which they will try to express such love in gracious ministries of service, in the circle of their own homes, in the needy places of the city, in the desolate loneliness of the country, and in the neglected places of the wider world.

The Easter Story in Motion Pictures

(Continued from page 313)

overhung with green growing vines. In such a tomb as this did Joseph of Arimathea lay the body of Jesus—a garden tomb bathed in sunlight and surrounded by all manner of beautiful and growing things.

In the film no attempt has been made to visualize the story. That is left to the spectator. The titles for the scenes, however, are the Bible story itself. The film should be accompanied with organ music very carefully selected. *Jerusalem, the Holy City*, is just one reel in length.

Book Reviews

(Continued from page 337)

The Community, by Edward C. Lindeman, New York, 1921. Association Press, \$1.75.

A brief, lucid and scientific study of the community movement in the United States, and the social philosophy which underlies its concrete expressions—a study that has been very much needed. It is arranged also for the use of study classes, as when, for example, a pastor in developing the community relations of his church feels the need of an informed group of persons about him.

Professor Lindeman recognizes in the community the natural unit of population in which democracy has its best chance of successful operation. It is, he thinks, "the vital unit of society in which the individual secures his education, receives his standards of health and morality, expresses his recreational tendencies, and labors to earn his share of worldly goods. The community movement promises to be the vehicle by which democracy is to be interpreted to the people of the earth."

The chapters on "The Process of Community Action," "Theories and Principles of Community Organization," and "Christianity and Community Leadership" are especially valuable and original. Professor Lindeman recognizes two vital needs in the community movement: a spiritual motive for democracy, and leadership. To furnish these he considers to be the function of the church. The volume closes with "A Twentieth Century Confession of Faith" as an addendum.

Many readers will not agree with the author in his treatment of the social center activities of the churches. The author considers that the recreational and social functions which the churches have assumed are anachronistic, and that the church should divest itself one by one of all specialized functions except those of teaching and worship. A more tenable view is that while the church should not attempt to duplicate or parallel modern specialized social agencies, it is normally and inevitably a neighborhood center, and should be developed as such with due regard to the needs of the neighborhood in which it works.

Pageantry and Dramatics in Religious Education

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FORWARD

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3. Perfect class attendance.....Counts 100 Miles
4. Increase in attendance.....Counts 50 Miles
5. Increase in collection.....Counts 50 Miles
6. Each new scholar who has perfect attendance the first month.....Counts 100 Miles

BACKWARD

7. Decrease in attendance.....Minus 50 Miles
8. Decrease in collections.....Minus 50 Miles
9. If new scholar misses second Sunday after joining.....Minus 100 Miles

FOR THE BIBLE CLASS OR YOUNG PEOPLE'S SOCIETY

FORWARD

- Each new member.....Counts 500 Miles
The side having most number present, Counts 250 Miles
Increase in attendance.....Counts 250 Miles
Increase in collection.....Counts 250 Miles
If 75% of members are present at opening of session.....Counts 250 Miles

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- Decrease in attendance.....Minus 250 Miles
Decrease in collection.....Minus 250 Miles
If 25% are absent at opening of session, Minus 250 Miles

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Who's Who Among Our Contributors

It is April, the month of Easter, and our schools are looking for ways and means of bringing to their members a new realization of the beauty and the power of the greatest Christian message. Several of the articles in this issue are keyed to this need. *Rev. Marion Stevenson, D.D.*, Editor of the Christian Board of Publication, Saint Louis, Mo., writes the leading editorial. *Bishop William Fraser McDowell*, of the Methodist Episcopal Church, has written to our great company of church-school teachers an inspiring word which will help us to see the opportunities in this month's task. *Miss Martha Race*, of Jacksonville, Fla., has prepared *The Silent Harp* for use in her church on Easter Sunday evening, and other churches may wish to bring to their people this vision of God's continuous care and the Greatest Triumph which released the silent harpist. Individuals or classes may follow the course of study outlined for Holy Week by *Mrs. Edith B. Clark*, of Worcester, Mass. This course is the result of an experience covering several years on the part of Mrs. Clark and those who have enjoyed this study with her. A story to be read with groups of young people in the home or school has been given to us from his own experience by *Dr. William Allen Knight*, whose Christmas story, "A Bethlehem Scenario," will be remembered. A new hymn by *Rev. Allen Eastman Cross*, who has made several recent contributions to our hymnology, will also be found in this number. The interesting experience, "Business Pauses to Worship," is told by *Rev. Edward R. Bartlett*, Superintendent of Religious Education of the Detroit Council of Churches.

At this season of the year we think also of the many young people who are coming into our churches as active members. The stories by *Mrs. Margaret Eggleston*, author and lecturer, will interpret to the young people with a clear and beautiful symbolism the real significance of this step. Mrs. Eggleston is a successful teacher in community schools of religious education and has had a wide experience as a friend of young people.

Children's Week, April 30 to May 7, will offer publicity to the work of any school which has the forethought to outline special programs for these days. This Week is receiving recognition with increasing enthusiasm from year to year in every part of our country. The daily press will call attention to it; people will turn naturally to the churches for an explanation of its purpose and plans. Every church should be ready to meet this interest with a carefully planned program for the week so that those who come to ask "Why?" will remain as strong supporters of the program of Christian training. Several articles on this subject, making clear the purposes of Children's Week and suggesting special features

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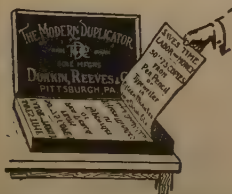
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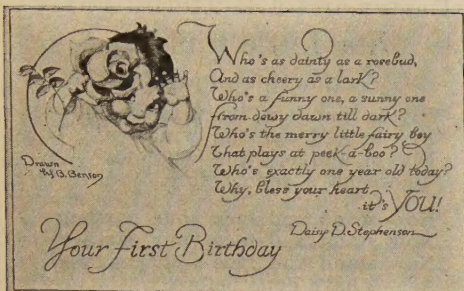
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Miss Alberta Munkres, Ph.B., is Professor of Religious Education at Boston University, and is the author of several books on methods. Miss Mary Alice Jones, is elementary editor on the editorial staff of the Methodist Episcopal Church, South. She is a specialist and writer on problems of girls and boys of junior age.

The Easter Butterfly

By Mary E. Dager

IT has been the custom in my class of beginners to use a cocoon as an object lesson at Easter. Some weeks before I would tell this story:

"Once upon a time a little caterpillar named Woolly Bear lived in a garden with some butterflies. Woolly Bear could only travel slowly and, as he watched the butterflies move so quickly, he said, 'I wish I could be a butterfly.'

"The heavenly Father said, 'Before you can be a butterfly you must take a long nap. I will teach you to make some nice silken covers, also a little house in which you may sleep; then when you awaken you will be a butterfly.'

"Woolly Bear replied, 'I do not want to be put in the dark, where I cannot see anything; I do not want to go to sleep, but I do want to be a butterfly.'

"Seeing a butterfly on a plant near-by, he said, 'Did you have to go to sleep in the dark before you were a butterfly?'

"Yes,' was the reply, 'and all caterpillars must do the same thing.'

"Woolly Bear finally decided to do as the heavenly Father had asked him to do. He climbed upon the branch of a tree and was busy for some time making his house and weaving his blankets. The house he made we call a cocoon. And now he is resting quietly just as he promised to do. Some people might say Woolly Bear is dead. Some day he will awaken, break through his house, and come out a butterfly."

Every Sunday the little cocoon, or house, as my children designated it, was examined carefully. I arranged matters so that a moth was always ready for Easter Sunday.

One memorable Easter Day, while speaking to the children, my eyes chanced to light on the cocoon. Imagine my delight as I saw clinging to its sides a large moth with its wings yet folded. I said nothing for a few moments until I saw that it was preparing to fly. Then I called the attention of the children to the moving moth. Their delight was unbounded and the Easter lesson, and the story of the awakening of new life, was brought to the children in a beautiful and concrete way.

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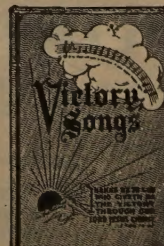
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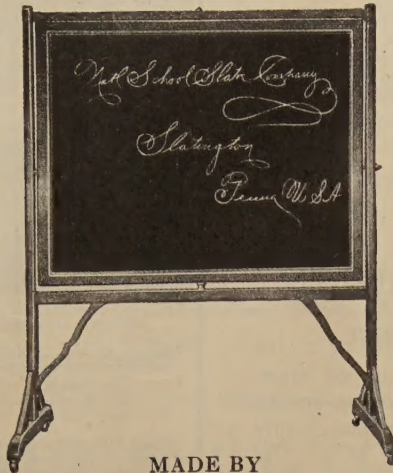
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Easter and a Butterfly Party for Little Children

(Continued from page 335)

"Fly in and out the windows,
Fly in and out the windows,
Fly in and out the windows,
As we have done before.

"Now stand and face your partner,
Now stand and face your partner,
Now stand and face your partner,
As we have done before."

Following the words of the song the children, still wearing their butterfly wings, take hold of hands and form a circle. While they all sing the first verse of the song, one of the butterflies "flies round and round" the inside of the circle. At the second verse the children raise their arms while the butterfly "flies in and out the windows" thus formed. While the third verse is being sung the butterfly is fluttering around the inside of the circle. At the end of the song she stops flying and faces the one she has chosen to take her place. The song is then repeated until each butterfly has had a chance to "fly round and round."

The game breaks up into a march. The circle unwinds; the fluttering line of little human butterflies follows the leader "in and out and round about" and comes to a halt beside the gayly decorated supper table, where something, it is to be hoped, more substantial than "butterfly food," will be served.

How Tippytoe Went to the Party

(Continued from page 336)

cream. He began to enjoy looking around at the nice house, and the pretty children, and he liked having them pet him and talk to him, though he couldn't understand their language.

But later in the afternoon the mother of the house said it would be best to take the little fellow back to where they had found him, and let him find his way back to his mother.

So they did. And when Tippytoe reached home he found his mother and Pittypat in dreadful grief, fearing he would never come back.

And, oh, weren't they all happy again!

Tippytoe was quite a hero from that day, for not many little bunnies have ever been to a little human Easter party.

Their mother said they must go to bed early that night, as the next day was Easter Sunday and they must be up early to see the sun dance, and the whole world made glad. It was glad because the winter was gone and all the things that had seemed to be dead had become alive again, like the brown bulbs. She said that something called the life that was away down inside of them out again to make them grow. But they did not know that it was God.

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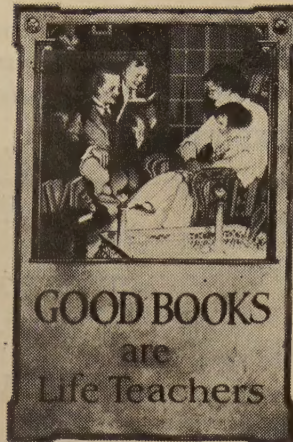
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